the *Shastras* were required, it is surely not the Imperial Legislative Council with its preponderance of non-Hindu members which can do so. There are the Sri Sankaracharyas of Sringeri and Puri who are scholars of eminent repute and deep erudition; there are the Vaishnavacharyas; there are the Bharat Dharma Mahamandal—the representative secular organ of India—and other well recognised exponents of *Sanatan Dharma*; and they, it is, who form the authority to interpret our custom, and our *Shastric* injunctions. Changes in law should be made at their initiative; never otherwise, surely there is nothing strange in our desire to take our religious *vyavasthas* or rulings not from the Law Member of the Government of India or from its Legislative Assembly—but from our recognised religious *gurus* and *Dharmadhyakshas*. A Roman Catholic will take his rulings and interpretations from the Supreme Pontiff at Rome and not from any Mahomedan or Hindu lawyer, however eminent or however erudite. We wish to have the same consideration to be shown to our most cherished religious traditions and beliefs.

ARGUMENTS IN SUPPORT OF THE MEASURE.

A meeting of the Jhunpo Club, Calcutta, was recently held to consider the issues raised by the Inter-caste Hindu Marriage Bill which has been moved in the Imperial Legislative Council by the Hon. Mr. Patel. After a lengthy discussion the following resolutions were unanimously adopted :—

I.—Resolved, that the Bill is in perfect accord with the sentiments of educated Hindus and that, if passed into law, it would remove a long-standing grievance and a serious obstacle to social progress and would thereby promote the best interests of the Hindu community.

II—Resolved, that the Bill does not contravene the principles of law enunciated in the ancient Hindu *sastras* inasmuch as both the *smritis* (Law Codes) and the *nibandhas* (Commentaries on the Codes) expressly recognise and permit inter-caste marriages.

Authorities and references—

(1) Although there is a recommendation that *savarna* (within the same caste) marriages are preferable on religious grounds, yet *anuloma* (*i. e.*, where the husband is of higher caste) marriages are declared to be perfectly valid. (Manu, III 12-13 and 43-44, IX 85; Yajnavalkya, I 57, 62; Vishnu XVI and XXIV; Narada, XIII 5-6; Vyasa, II, I0; Sankha, IV. 6-8 and 14, Gautama, IV.)

(2) The issue of *anuloma* marriages inherit their father's property. (Manu, IX 148-155; Yajnavalkya, II. 125; Narada, XIII. 14; Vrihaspati. XXV. 27-29; Vishnu, XVIII.)

(3) How feeble the feelings against and opposition to inter-caste marriage were, may be gathered from the fact that there are provisions in

the law (Manu, X--64; Yajnavalkya, I. 96) whereby the issue of *anuloma* marriages may in course of time attain to the status of the father's caste.

(4) *Pratiloma* (*i. e.*, where the wife is of higher caste) marriages, though condemned on moral and religious grounds, are acknowledged to be legally valid and socially prevalent, detailed rules being formulated for the guidance of *anulomaja* as well as *pratilomaja* castes—(Manu, X; Yajnavalkya I. 90-95; Narada, XII. 103-112: Vishnu, XVI; Vasistha, XVIII; Gautama, IV; Vyasa, I. 8). In Manu X. 13, it is ordained that certain *pratilomaja* castes stand on the same footing as regards sacred rites as the corresponding *anulomaja* ones. G. C. Sarkar Sastri in his *Hindu Law* says; "Although marriage of an inferior man with a superior woman may be disapproved and condemned, still, if such a marriage does in fact take place, the same must be regarded valid as between the parties to it, and the issue legitimate." In Mr. V. N. Mandlik's edition of Yajnavalkya (page 432) is it stated that "In his (Manu's) time the mixed classes, both *saloma* and *viloma*, had acquired considerable importance." The codes of Manu (I. 2.) and Yajnavalkya (1.1) both begin with an express declaration that the rules laid down are applicable to the primary as well as to the mixed castes, *anulomaja* and *pratilomaja*. A text of Gautama (XXVII. 45) quoted in the Vyavahara Mayukha, the Vivadaratnakara and the *Vivada Chintamani* and a text of *Vrihad Vishnu* (XV 36-38) both lay down that the maintenance of *pratilomaja* sons must be provided for, while a passage of Vishnu (XVI. 16) even allows them to inherit their paternal property.

The prohibition as regards inter-caste marriages, which now prevails is based on two texts, one of the Aditya and the other of the Vribannaradiya Purana, which lay down that although such marriages have been sanctioned by the *sastras*, yet they must be avoided by the twice-born (*dwija*) males in the *Kali yuga*. But these texts have really no binding force (1) because the *puranas* are not sources of law (Manu, II, 26; Yajnavalkya, I 7; Gautama I, I) and cannot prevail against the express provisions of the *smritis*, through they may be received in evidence to illustrate or corroborate a legal proposition, and (2) because the Aditya and the Vrihannaradiya which are mere *upapuranas* have not the weight even of a *puranic* compilation, since they are not included among the 18 *puranas* believed to be composed by the great sage, Vyasa. Even if those two texts be admitted as authoritative and of obligatory force, all that they forbid is inter-marriage between the four primary castes and not between different sub-divisions of the same primary caste; nor are they applicable to *pratiloma* marriages by *sudra* males. The courts in British India take that view and do not invalidate inter-marriage within the same primary

caste ("Indereen v. Ramaswami," 13 M. I. A. 141; "Upoma v. Bholaram," 15 Cal. 708). Moreover, marriages between different castes are in many parts of India valid by the special local customs (*e.g.*, between Kayasthas and Vaisyas, and between Kayasthas and Sahus, in Sylhet and Tippera).

III.—Resolved that the present hereditary basis of the caste system has no foundation in the time-honoured tenets of the Hindu *sastras*, and that on a correct interpretation of those scriptures it will be found that the division into castes was originally based on the possession of appropriate virtues, qualities and aptitudes (see Mahabharata, Ajagara-parva, Ch 180; Bhagavad, gita IV, 13, and XVIII, 41-44; Srimat Bhagavata, VII, 12-35).

IV.—Resolved, that, far from injuring the cause of Hinduism, the Bill, if passed into law, would help to keep within the pale of Hinduism many of its prominent members, who are now being forced to embrace Brahmoism or Christianity on account of the extremely rigid and superannuated rules egarding marriage which prevail in Hindu society.

V.—Resolved that the ignorant and illconceived attempts which are being made to oppose the enactment of the Bill are greatly to be deprecated, as they emanate from a desire to perpetuate the hardships and vices of an effete system of caste classification in favour of vested interests and contrary to the true spirit of the Hindu *sastras*.

VI.—Resolved, that the passing into law of the Bill would considerably widen the field of selection in the case of marriages among liberal Hindus, and would *protanto* counteract the evils of the present oppressive dowry system.

VII.— Resolved, that the Bill being purely permissive in character, there is not the slightest ground for apprehending that its enactment would interfere with the religious system of orthodox Hindus, because they will contiuue to be at perfect liberty to adhere to their old practices.

VIII.—Resolved, that as a law on exactly similar lines has already been passed by the Indore Durbar with the sanction and approval of an orthodox Hindu ruler, the Government of India need not be apprehensive of outraging Hindu opinion, if it proceeds to bring its own statute book into line with the oft-repeated demands of all progressive Hindus.

IX.—Resolved, that as the Government has in the past found it necessary and expedient in the interests of the Hindus themselves to legislate on Hindu social matters (*e.g.*, widow remarriage, age of consent) it should no longer give way to reactionary outcries and commit itself to a false attitude of *laissez faire*, because by so doing it really checks the free development of Hindu society and stifles the social tendencies of enlightened Hindus.

X.—Resolved, that copies of the resolutions be sent to the press for publication.

SIR RABINDRANATHA TAGORE ON MR. PATEL'S BILL

[Our reader's attention is invited to the letter, reprinted below which Sir Rabindranath Tagore our eminent countryman had written, sometime ago in reply to an invitation from Mr. R. G. Pradhan, editor of the *Bharata Sevaka* magazine, Nasik, for an expression of opinion on Mr. Patel's Bill.]

Sir,—In answer to your letter dated the 8th December, I hasten to answer that the Hon. Mr. Patel's Bill has my heartiest support.

It is humiliating to find that some of our countrymen are opposing this Bill under the notion that it will injure Hindu Society if it is passed. They do not seem to consider that those who are already willing to accept social martyrdom should not have any further coercion, passive or active from any governing power to oblige them to observe against their will such conventions as are not based upon the foundation of moral laws. To say that Hindu society cannot exist unless it has victims who are forcibly compelled to live the life of falsehood and cowardice, is tantamount to saying that it should not exist at all. Moreover, such an implication is a libel against the spirit of Hinduism, which all through its history has been accommodating differences of creeds and customs, allowing mixture of castes and making new social adjustments from the time of the Mahabharat until now when an alien Government has nearly succeeded in petrifying our social body with its rigid laws, depriving it of life's flexibleness and thus hastening its fatal stage of senility. No doubt, society everywhere looks upon with suspicion and treats with hostility those men who choose to think and act for themselves, who have an invincible love for intellectual and moral freedom. But the community, which goes beyond all limits of endurance, which takes every step to make it impossible for such men to live within its pale, the men who have the courage and honesty of their conviction and are therefore best-fitted to fight for truth and righteousness, is doomed to breed interminable generations of slaves. Where the society is terribly effective in its weapons of persecution it is shameful to appeal to a foreign Government to stiffen by its sanction a social tyranny, to rob people of their right to the freedom of conscience, and in the next moment to ask from the same Government a wider political emancipation. Those who feel no compunction in invoking the organised power of the State to compel or help by its connivance a weak minority to submit to the worst form of social slavery, can certainly not be held as fit to claim a large share of such power,

Yours faithfully,

(Sd.) RABINDRANATH TAGORE.

UNIVERSITY OF MYSORE.

SPEECH OF HIS HIGHNESS THE CHANCELLOR,

at

Convocation, 19*th October*, 1918.

MR. VICE-CHANCELLOR, LADIES AND GENTLEMEN,

It was with great pride and pleasure that I presided two years ago at the First Meeting of the Senate of the Mysore University, and it gives me even more gratification to attend this our First Convocation, which will always be remembered as a land-mark in the history of Education in Mysore.

On the last occasion that I addressed you I referred to the circumstances which led to the foundation of our University and to the hopes and ambitions which I entertained for its future. It is satisfactory to find from the Annual Report of the University that the ideals referred to in my address have been steadily kept in view. During the past two years the University has enlarged its activities by instituting the degrees of Commerce and Engineering, and proposals are under consideration for starting other Faculties.

I am gratified to learn that both the Engineering College and the Commerce classes have attracted a large number of students, more in fact than we could afford to admit. This is a healthy sign, indicating an appreciation on the part of the public of the business and technical side of education.

Considerable additions have been made to the teaching and Professorial staff of the University, and I am glad that we have succeeded in securing the services of Professors of known ability and high qualifications.

It is my earnest desire that the higher education of women should be increasingly developed, and I wish that I could have seen not one, but ten lady graduates before me to-day. I look forward to the time when every district in Mysore will be supplied with trained lady graduate teachers.

Our University attaches great importance to the study of the Vernaculars which are made compulsory throughout the course, and the Publication Bureau is doing very useful work in encouraging the publication of books written in good idiomatic "Kannada." I am particularly interested, too, in the means which are being adopted to encourage the study of Sanskrit. The Sanskrit Library, which is under a re-organised Commitee, will find fuller scope for its activities when it enters into possession of the new building now under construction. I trust that the University will do

all in its power to foster the study of our mother-tongue and of Sanskrit, two languages which must always command the sympathy and interest of all educated Mysoreans.

The lectures under the University Extension Scheme have so far been confined to two University centres of Mysore and Bangalore, and I am glad to find that the work is now being extended to the interior of Mysore. This is I think a very important development, for it is to the remote parts of the State, which have not the educational advantages of our two capital cities that we should specially direct our efforts with a view to introducing a higher standard of culture among the people.

I attach the highest importance to a proper Tutorial System in this University, and I understand that a serious effort is being made to introduce a Tutorial Scheme. The problem is a difficult one.

I am particularly interested in the housing of the University students, and it is satisfactory to find that the University realizes its responsibility in this matter. The buildings and conveniences of the Maharaja's College Hostel have been recently extended, and I hope that no time will be lost in providing further accommodation for the students of the Central and Engineering Colleges at Bangalore. Many of our students cannot afford to live in the hostels, and an endeavour should be made to establish cheap messing houses in suitable localities for such students.

Education should not be confined to intellectual effort. Its physical, moral and social aspects should receive their due attention even in a teaching University. The erection of Union buildings both here and at Bangalore is an important step in this direction, and I hope that some, workable scheme of physical culture, with voluntary Medical Inspection, may be shortly introduced. A cricket pavilion has been built at Mysore and I hope that a Swimming Bath will before long give our students a new form of exercise and recreation.

But even more significant than all the signs of activity and progress which I have touched on, is the fact that the Mysore University has been exceedingly jealous in maintaining the high standard of its examinations and that its authorities realize the importance of appointing outside examiners.

In our enthusiasm for our University we must not forget that its efficiency largely depends on the schools which serve as its feeders. Already our University is trying to improve these institutions by setting a high standard for the Entrance Examination, by prescribing the curricula of the collegiate classes, and by their inspection and general supervision.

My Government have only recently sanctioned very generous grants for the better equipment of their important classes.

There is, unfortunately, a limit to the resources which my Government can afford to place at the disposal of the University. The cost of higher education is steadily increasing, and if educational opportunities are to be open to all my subjects and not confined to the richer classes only, public support must be forthcoming in an ever-increasing degree. I am glad to learn that during the short period of its existence, the University has evoked the spontaneous liberality of many public spirited citizens, and has received endowments to the value of over one lakh of rupees.

It is a gratifying fact that we have been able to hold our First Convocation at the actual seat of our University, and in the centre of those new buildings which are a tangible proof of our earnest desire to make the Mysore University a complete and fully equipped seat of learning.

It is only fitting that I should refer on this public occasion to the wonderful succession of victories which are crowning the arms of the British and Indian armies and their allies in the terrible war which has hung like a cloud over the civilised world for over four years. Thank God, the cloud is lifting, and a victory in the cause of justice and liberty seems to be actually in sight. But though the cloud of war is showing a silver lining, we are, I grieve to say, passing through a dark period of adverse season and epidemic disease which cannot but sadden us all. The monsoon has failed in many parts of the State, and the prolonged drought and war conditions have raised the cost of the necessaries of life to famine prices Added to this, a severe influenza epidemic has appeared and raised the mortality to alarming proportions. I appeal to the public to fight the scourge with courage by means of effective local organisation and mutual help. I have directed that no expenditure should be stinted, or efforts spared on measures of relief, so far as they lie in the power of my Government; and I may assure the people that my own thoughts are constantly with them in their sufferings and bereavements.

I feel that I should acknowledge on this public occasion a debt of gratitude from myself and my people to Sir M. Visvesvaraya, the Dewan of my State. It was chiefly his patriotism, his enthusiasm, and his unflinching advocacy which converted what was once little more than a dream of the future into a living creation, and his name will always be remembered, above all others, as the man to whom our University owes its being.

I will not detain you by any long words of exhortation addressed to those who have received the hall-mark of a University degree to-day. That

duty I can leave with perfect confidence to my guest, Sir Asutosh Mookerjee who, at much sacrifice of time and trouble, has given testimony to his unflagging interest in the cause of university education by consenting to come to Mysore and address you. I need hardly tell him how very grateful I feel to him, and how highly I appreciate his presence here to-day. I would like, however, to give you graduates one thought to carry away with you, by quoting some eloquent words used by Mr. Asquith in a Rectorial Address to the students of the University of Aberdeen :—

> "Keep always with you, wherever your course may lie, the best and most enduring gift that a Universty can bestow —the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures—so equipped you can face without perturbation the buffets of circumstance, the caprice of fortune, all the inscrutable vicissitudes of life."

I will now call upon Sir Asutosh Mookerjee to address the graduates.

THE LATE SIR GURUDAS BANERJI.

Guru Das Banerji was born on the 26th of January 1844 at Calcutta. His father Babu Ram Chandra Banerjee was a highly religious man, and though not learned in western science or literature, was a good Sanskrit scholar. He died when Guru Das was only 3 years of age and the training of Guru Das was solely left to the admirable tact and care of his mother. The death of Gurudas's father left the family in straitened circumstances, and the poor widow often deprived herself of the bare necessaries of life to provide for the future education of her child. She not only kept before him high ideals of virtue and piety, but her daily actions were living examples of a pure, pious and disinterested existence. Gurudas never forgot the debt he owed to his mother's loving care and guidance, and it was a source of real joy and pride to him to adore her as a goddess which a Hindu mother always is in the eyes of her dutiful children.

Gurudas from his early age showed signs of his future greatness. Having matriculated from the Hare School he was admitted into the Presidency College whence he passed the F. A., B. A., M. A., & B. L., Examinations, always taking the first place among the successful candidates. At the age of 22 he joined the Calcutta High Court as a vakil but shortly after went to Berhampur. In 1872 he left Berhampur and joined the High Court Bar. Here in a short time he came to the front rank of the vakils. In 1887 he became a member of the Legislative council of Bengal and in 1888 became a puisne judge of the High Court. From 1889 to

SAMSKRITA BHARATI SUPPLEMENT.

VOL. 2. April-June, 1919 No. 2.

OCCASIONAL NOTES.

The opening ceremony of the Puri "Veda Vidyalaya" took place on the 4th May. The Hon'ble Maharaja Sir Manindra Chunder Nundi K. C. S. I. of Kasimbazar presided. The 'elite' of Puri mustered strong on the occasion. The Raja of Panchakote, the District Magistrate, Mr. Digambar Chatterjee and several gentlemen of light, and leading were present. Mahamahopadhyaya Pundit Sadasiva Mishra, the energetic Secretary of the "Veda Vidyalaya" was all attention to the guests and visitors. The building which was opened by the Maharaja commands a nice view of the sea. After the "Veda" recitations were done by the boys, and the annual report was read, the president in a nice little speech dwelt, on the antiquity of Puri as a town and regretted that there was no Veda Vidyalaya in such an old and important town as Puri. He was listened to with rapt attention. The Hon'ble Maharaja promised to add 4 rooms to the hostel under construction and to provide residence for the teachers as well as a compound wall round the school. The Pundits of the Puri Mukhtimandap Sabha rightly conferred upon him the title of "Dana kalpataru" which he so well deserves.

A special meeting of the Kalidas Society was held at Kassimbazar Rajbati lately under the auspices of Pundit Manmatha Nath Kabyatirtha. The organiser Prabhupad Atul Krisna Goswamy presided; several Pundits who came from different parts of Bengal to attend the Vaisnavite conference took part in the proceedings. Kalidas was unanimously acknowledged a Bengali poet. A sub-committee was formed to make further investigation.

The Bhandarkar Oriental Research Institute at Poona has undertaken a great work, the issue of a critical edition of the Mahabharata.

The 9th session of the all India Hindi Sahitya Sammilan was held under the Presidency of the Hon. Pandit Madan Mohan Malaviya during Easter holidays in Bombay on the 19th, 20th and 21st April. His holiness the Shankaracharya of Karvoor Pooth was elected chairman of the Reception committee. The arrangements for accommodating delegates were vigorously carried on.

A Bangalore message says:—Advantage was taken of the religious festival at the Melkote temple to hold a conference of the depressed classes last week. The conference was attended by great numbers of *Panchamas*, and the speakers spoke of their disabilities. Resolutions were adopted expressing thanks to his highness the Maharaja and the Yuvaraj for their recent decision to admit the depressed classes in all Government Schools, requesting Government to enquire into the restrictions that are being imposed regarding their admision to certain temples where formerly they were admitted, urging for their representation in all assemblies of the State including local and Municipal bodies and opening of a Panchama institute for girls.

It is noted with great satisfaction that the Bengal Government have decided that a Deputy Sanitary Commissioner should be appointed as an experimental measure for 5 years to inspect existing school buildings and hostels from the sanitary and hygienic point of view, to draw up general directions for the lighting ventilation and sanitation of new school buildings and to scrutinise all plans for new buildings. He will also be in general charge of the medical inspection of school children, make special studies of diseases to which children are particularly liable and suggest suitable measures for their prevention.

We note with pleasure that H. H. The Maharaja of Bhavanagar who had long been considering the question of the abolition of the liquor traffic in his state and had approached other Kathiwar States for united action in the matter, has issued a resolution directing the preparation of a scheme to be brought into force on his next birth day for the immediate abolition of a very large majority of the existing liquorshops in his state and for the eventual total extinction of trade in intoxicating liquor.

——o:o——

The following resolutions were passed by the Bengal and Assam representative council of Missions at its meeting in Calcutta on March 27th.

Resolved:—that this council expresses its deep appreciation of the action of the American people in prohibiting from July next the manufacture, sale, import and export of alcoholic liquiors for purposes of beverage throughout the United States. That in the judgment of this council especially in view of the fact that the overwhelming majority of Hindus, Muhammadans and Indian Christans condemn the use of alcohol as a beverage on religious or moral or economic grounds the enactment of a law totally prohibiting alcoholic drinks in India would be cordially welcomed by the great body of the people of this country, and would be a great step in advance in the cause

of social progress, and in the highest interests of all classes of the community. That this council urges upon the Governments of Bengal and Assam the desirability of enacting at an early date a prohibition law,

The final orders of the Bombay High Court in a law suit have resulted in setting free a sum of rupees thirty lakhs for expenditure on education and medical relief. The late Mr. Gordhandas Sundar Das was a Bhatia gentleman who died in 1902 bequeathing thirty lakhs to public charity. After his death litigation followed and many difficulties regarding the utilization of the amount in consonance to the testator's desire had to be settled. After setting apart several lakhs for the special benefit of the Bhatia community the trustees have offered rupees twelve lakhs to establish a medical college, to be named after the testator, which will impart education up to the highest medical degree of the Bombay University. A condition of the proposal is that the professors and teachers of this college should be qualified Indians not in Government service. The corporation of Bombay have offered to provide buildings for the college. The trustees have set apart among other benefactions a sum of rupees one lakh each for encouraging Sanskrit Literature, famine relief and relief of the deaf, dumb and the blind. The trust constitutes the largest Hindu Charity of recent times,

At a recent meeting of the Calcutta corporation the chairman, in reply to Dr, S.K. Mullick's questions as to whether a recent corporation resolution regarding a Polytechnical Institute had been communicated to Government and if so, whether any reply had been received, said: The resolution in question was communicated to the Government of Bengal on the 1st March last. The Government have replied that the matter has for long been under their consideration. In 1913 a committee was appointed to work out a scheme for a technological institute in consultation with the employers of labour, A scheme was prepared and was submitted to the Government but it could not be taken up owing to the financial stringency imposed by the War. The scheme moreover was based on the assumption that the Civil Engineering College at Sibpur, would be moved to Ranchi, and the estimate of cost depended on the buildings of the Government of India being made available for the Institute, The proposal to move this college has now been dropped, it having been decided that it should be retained and developed on its present site; and there is no prospect at present of the buildings of the Government of India being available for the pupose, A revised scheme has therefore been prepared by the superintendent of Technical Institutions and this is now under the consideration of the Government,

The Government of India have made a five lakhs' initial grant to form the nucleus of a Public Health Fund; and provision has been made for this amount in the Budget estimates for 1919—20. This grant is in pursuance of the resolution moved by Mr. B. N. Sarma in the Imperial Legislation Council, on the 8th of March last. A Medical Committee has been appointed which will meet in Simla on the 23rd, 24th May to advise upon the best means of applying the fund and to consider proposals for the establishment of a central public health organisation.

"Solomon Eagle" (Mr. J. C. Squire) gives, in his new volume, "Books in General" some excellent advice to those who would like to learn. "How to avoid bad English."

"One must aim at accuracy (a word that covers almost everything that is needful) and at clarity; one must, normally, prefer the concrete to the abstract word, and the short word to the long; and one must avoid the superfluous adjective. How well we know these rules; how certain we are of their validity: how feebly we struggle to obey them; At all times the ready-made sentence, the makeshift epithet, the pot-shot image must have been ready to the hand. In the present age, when we live in a honeycomb of print and begin each day by exposing ourselves, before, during, or after breakfast, to masses of the weakest English we can find, the job of writing well is more difficult than ever. Our fluency is the measure of our accursed memory. We have bales of phrases ready for every experience we describe; our pigeon-holes are stuffed with dead metaphors and bogus synonyms; and we are always ready to say in six words what ought to be said in two. Every time we sit down at a desk or open our lips to speak, the nymphs Jargonia and Journalesia besieging us as the sylphs besieged St. Anthony, hold out their hands full of glittering treasures which will save us the trouble of thinking. Usually we do not even see them; we find the fatal gifts in our hands, and employ them without remembering their origin. And the descent to hell is rapid."

EARLY BENGALI LITERATURE

CONTINUED FROM PAGE 115 OF NO IV OF VOL. I.

We come now to Chandidas :—

Birbhum is a holy place of pilgrimage for the Bengalis. Here it was that Jaydeva, the first great Bengali poet and a devout Baishnab composed his immortal work the Geetagobindam in sweet, charming, melodious Sanskrit and bequeathed to lovers of Literature a priceless

heritage of delight. Here it was again in another village Nannur Chandidas was born in a Brahmin family about five hundred years ago. He lost his parents in early age. Moreover he was poor ; one of our eminent poets presumably felt the sting of poverty and sang.

एको हि दोषो गुणसन्निपाते, निमज्जतीन्दोरिति यो बभाषे ।
नूनं न दृष्टं कविना हि तेन दारिद्र्यदोषो गुणराशिनाशी ॥

But a poet is rarely born with a silver spoon in the mouth. Poverty in the case of Chandidas, as in many other cases proved to be a blessing.

In almost every village in Bengal there is a deity who may be called the presiding deity, whose place is higher than that of other deities worshipped in the village. The presiding deity like the village land-lord ranks first in all religious functions. Very often there is a close relation between the two. The landlord provides for the worship of the village deity. Basuli or Bishalaksha was the presiding deity of Nannur. Chandidas was the priest of Basuli. Rammani, a poor washerwoman, was her attending maid. Chandidas lived in a cottage close to the temple of the Goddess. Rammani too had a similar cottage hard by. There was thus close affinity between the two. Chandidas a Brahmin, was appointed to perform the *Puja*, while the poor washerwoman had her humble duties of washing the temple, cleaning the utensilsand such like things within the limits imposed by social organization. Her duties though lowly were not less valuable.

> " All subtle thought, all curious fears,
> Borne down by gladness so complete,
> She bows, she bathes the Saviour's feet
> With costly spikenard and with tears.
> Thrice blest whose lives are faithful prayers,
> Whose loves in higher love endure ;
> What souls possess themselves so pure,
> Or is there blessedness like theirs ?"
>
> In Memoriam, xxxii. 3, 4.

Basuli was the object of worship for both. Affection, friendship grew between the two and ultimately developed into love without any taint of earth therein, which bound them with inseparable ties.

This union was not merely sanctioned by Bashuli but as the poet informs us, was prompted by her. There is a quaint story in this connection. Gods and goddesses invited their friends and companions whenever there was a festival in honour of them. In village Saltora in the district of Bankura, the presiding deity was Nitya. She delighted in hearing *Zhumur* which was occasionally performed in her honour. On

one such occasion she expressed her desire to Bashuli who was invited there that she would be much gratified if one could narrate the love affairs of Sree Krisna and Radhika in songs. Bashuli suggested the name of her votary, Chandidas which was approved by ***Nitya***, Chandidas was fast asleep, hard by the temple of Basuli. All on a sudden he felt a slap on his back and awoke to see Basuli calling upon him to be initiated by a worthy *Guru* and to compose songs about Radha and Krishna and not merely this but also to be *united in love* with Rammani. The poor Brahmin staggered at the idea of *love-making* with a washerwoman. Basuli then explained what true love meant and that the nature of true love was deeper than what mortals ordinarily supposed. She explained that there was *nothing earthly in* the higher stages of love and human love was only the gate way of Love Divine. And it is said the Goddess herself initiated the pair *into the* mystic four letters ***Radha Krishna.*** Thus initiated Chandidas was a new man. Almost all religions prescribe initiation. In the language of christianity this may be called the baptism. of Chandidas; in the words of the "Sage of Chelsea" his fire-baptism Chandidas on rising from bed the next morning saw the world with new eyes. Some of you may doubt if it could happen, but if you make a *search for it in the history* of literature, you will find that true poets are *thus born.*

Our earliest and greatest poet Valmiki, then the eminent poet Kalidas, were all born in this way. We will have subsequently to speak of another poet Mukundaram who describes his baptism in his simple child-like inimitable way.

"क्षुधा भय परिश्रमे निद्रा याइ सेइ धामे
चण्डी देखा दिलेन स्वपने
हाते लइया पत्रमसी आपनि कलमे वसि
नाना छन्दे लिखेन कवित्व ॥"

Caedmon the English poet was initiated into the mysteries of poetry while dreaming in the ancient monastery of Whitby. Where-ever you will find a poet, again I say a *true* poet, if you inquire into his life and if you have the means of ascertaining it, you will see that perhaps a very trifling incident or a very trifling occasion which we can scarcely conceive to be of any significance in the history of a life, knocked at the door of the heart and opened it, and then flowed through that unfolded gate, the hitherto—suppressed torrent of passion suppressed for long years perhaps for many a generation, nay perhaps for many a century, passion not merely of an individual soul, but of many good men and women who felt, who suffered, but who spoke not. And then the individual soul is

not an ordinary mortal, he is far above him. He is then a poet or a prophet or a patriot a saviour of his country, a luminary illuminating many a dark region and warring against Satan in his manifold forms. If however the individual is not a fit receptacle for this play of divine forces, if he has not the strength to bear the struggle, then his mind breaks and the poor man becomes a lunatic,

The Prince of English poets thus sang "The poet, the lover and the lunatic are all of imagination compact."

The choice of Bashuli was a happy one. Here in this country incapable of respondiug to powerful noble stimulus there has been flowing beneath the soil an under current of a new religious movement. Joydeva felt it and tried to speak out. But society, religion, usage, custom—all contributed their powerful pressure to keep it down.

But at the time of Chandidas all these obstacles were swept away as with the tidal stream. And it should also be pointed out that although the time was favourable Chandidas felt not a little resistance. But he was strong and consequently could overcome it.

The evidence that the time was favourable to Chandidas is furnished by the command Bashuli conveyed in a dream, Bashuli or its complete form Bishalakshi is only a name of the *Divine force*, *Shakti*. She found out that the passion for Radhakrishana could no longer be kept down. She kenned further than mortal vision could perhaps go. The villagers were votaries of *Sakti* and *Bashuli*, their presiding deity was a visible manifestation thereof. When Chandidas talked of *Radhakrishna* they thought within themselves what the matter might be. Chandidas was about to wound their religious feelings—for to sing of Radhakrishna in supersession of *Bashuli* was indeed profanity. But they were blind to the forces working beneath the apparently calm surface. They saw not the writing on the wall. They knew not that their Goddess herself was far in advance of them and moved with the times.

And the blind people scented earth in the divine union of Chandidas and Rammani and removed Chandidas from the office of the priest. Rammani shared the same fate. And the pair had perhaps to fast for days.

Bashuli, the Divine Force, sustaining the universe could not find food for her votaries. Chandidas feigned illness if not for any other purpose, at least for exciting the sympathy of his neighbours. But the poet forgot that mercy, sympathy and all that is tender, and noble in human nature is too weak to overcome the crust of blind prejudice, obstinacy of custom and their dead weight. The people who could make

their Saviour wear the "crown of thorn" who could burn alive their prophets on green faggot, form the types of all ages and countries with some *modification or other.*

(To be continued)

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HUNUMAT OF THE RAMAYANA.

Contd.—from page 18 of part I. Vol II.

If we refer to the following lines of the 3rd canto we shall find that there is much of what is termed "सत्त्वगुण"—the virtue that leads to the highest.

स लम्बशिखरे लम्बे लम्बतोयदसंनिभे ।
सत्त्वमास्थाय मेधावी हनुमान्मारुतात्मजः ॥ १ ॥
निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः ।
रम्यकाननतोयाढ्यां पुरीं रावणपालितां ॥ २ ॥

He, Hanumat, the son of Maruta, of high intellect, (taking his stand on) the high pinnacle of the Lamba (mountain) with clouds hanging on it, taking recourse to *Sattva*—the foremost among the *kapis*, entered the city of Lanka (at night)—a city decorated with beautiful gardens and tanks—a city governed by Ravana.

Hanumat knew how to rise high in the sky and he knew how to acquire knowledge of the secrets of the enemy. He had keen foresight, and he could do everything by means of his immense mental power. On looking at the splendour of Lamba and on observing the keenness of the vigilance with which the city was protected, and on a bird's eye view of the numerical strength of the enemy, Hanumat was at first grieved at heart, but when he recollected the superhuman strength of Rama and his younger brother, his anxieties were removed.

The incident of his meeting with the *goddess of Lamka* and his fight with her and her defeat is not unworthy of credit. The Hindus believe that there is a guiding spirit, an angel—that protects every man, every village and indeed every country in the world. This spirit is visible to beings gifted with superhuman powers.

Hanumat had such a power. The impending destruction of the city, and the decay of the power of the Rakshasas were present before his mind's eye as clearly as was possible. Coming events cast their shadows before.

Omens, especially omens of the worst sort appear, and forebode future evils. Such was the case with the city of Lanka and the fortune of Ravana.

There is also a belief,—and it is a true one—that each being, is given a fixed period for the enjoyment of sensuous pleasure at the expiration of

which he must saccumb to the irony of fate. The term of Ravana's lease of life was about to expire. The guiding spirit of the city must bend down before the superior strength of Hanumat.

Hanumat's search for Sita in the seraglio of Ravana, testifies to the keennesss of his search, to the ardour he has shown in the task he undertook to perform, and to the precaution he took. At dead of night, he in the light of the lamps burning within the rooms, examines the appearance of every one of them, but to his utter disappointment he does not find any one answering to the description of Sita. Be it remembered that up to this time he had no opportunity of even glancing at Sita.

Hanumat goes away from the harem unseen by any body. He concludes Sita must be at a place to which very few (or none) must have access. He sees Mandakini the best of Ravana's Queens—but she is not the one he has been endeavouring to find out. As Hanumat could not find out Sita, in the harem of Ravana, he proceeds towards Asokabana. He takes for his motto "all work and no rest." Nothing daunted he continues the search. He concludes that as Janaki, the daughter of a King, was fond of trees and wild flowers and as she loved the sweet music of wild birds she might be kept somewhere in the garden. His expectations were fulfilled. [See cantos XIII and XIV.]

तापसो वा भविष्यामि नियतो वृक्षमूलिकः ।
नेतः प्रतिगमिष्यामि तामदृष्ट्वासितेक्षणाम् ॥ Chapter XIII—45.

"Or I shall become an anchorite, be self-restrained and live upon the roots of trees, but I shall not return from the spot without seeing her who is of black eyes."

It is to be noted that Hanumat is ready to sacrifice everything he calls his own for the sake of Rama and Sita.

यावत् सीतां न पश्यामि रामपत्नीं यशस्विनीम् ।
तावदेतां पुरीं लङ्कां विचिनोमि पुनः पुनः ॥ XIII.—53.

Unless and until I find the laudable Sita who is Rama's wife I shall search this city of Lanka many a time. How fixed in his determination and how steady in his endeavour he is!

इहैव नियताहारो वत्स्यामि नियतेन्द्रियः ।
न मत्कृते विनश्येयुः सर्वे ते नरवानराः ॥ XIII.—55.

It is here that I shall reside, being restrained in my diet and passions. The other men and those residing in the forest (वानराः = those who live in forest) should not die for my sake. Hanumat is ready to forsake all his friends for duty's sake.

इयञ्च नलिनी रम्या द्विजसंघ-निषेविता ।
इमां सा राजमहिषी नूनमेष्यति जानकी ॥
सा रामा राजमहिषी राघवस्य प्रिया सदा ।
वनसञ्चारकुशला ध्रुवमेष्यति जानकी ॥ Canto XIV Slokas 43-44.

Here is a tank beautifully adorned with lotuses, and resorted to by several birds (flights of birds of different kinds) she, the queen Janaki, must come here. She, the queen, dear to Raghaba, and skilled in travelling the forest must come here.

Here we find an instance of the foresight of Hanumat. A monkey that we generally come across certainly cannot have such a thought in his mind.

ततो मलिनसंवीतां राक्षसीभिः समावृताम् ।
उपवासकृशां दीनां निश्वसन्तीं पुनः पुनः ।
ददर्श शुक्लपक्षादौ चन्द्ररेखामिवामलाम् ॥ XV.—18.

Hanumat then saw a lady with dirty clothes on her person, encircled by the female Rakshasas, emaciated from fasts, heaving deep sighs ever and anon, untarnished as a lunar crescent at the begining of the bright fortnight, and in a pitiable condition.

विक्रान्तस्त्वं समर्थस्तु प्राज्ञस्त्वं वानरोत्तम ।
येनेदं राक्षसपदं त्वयैकेन प्रधर्षितम् ॥
शतयोजनविस्तीर्णः सागरो मकरालयः ।
विक्रमश्लाघनीयेन क्रमता गोष्पदीकृतः ॥
न हि त्वां प्राकृतं मन्ये वानरं वानरर्षभ ।
यस्य ते नास्ति संत्रासो रावणादपि सम्भ्रमः ॥

Sundar Kandam XXXIV, 7—9.

Oh you, the best of the *banaras* (those who live in forest or those who are like men(वानरः = नरो वा) you are powerful, and you are able, you by whom alone the abode of the Rakshasas has been much harassed. This vast sea, a receptacle of sharks and alligators, a hundred *jojans* wide, has been transformed (as it were) into a puddle by a jump creditable to your prowess. Oh the foremost of the denizens of a forest! I cannot look upon you an ordinary *banara* (a man living in a forest) as you are neither afraid of Ravana nor of his might.

So from the 8th sloka it appears clearly that an ordinary monkey was not sent to Lanka, but an able non-Aryan hero who was charged with the mission.

Hanumat asks for some tokens of Sita—showing that he has found her out in Lanka, and he desires to convey them to Rama so that Rama may

at once ascertain that Hanumat has found out the right person and that he may be apprised of the true state of things. Sita gladly accepts the offer and gives him the best of her jewels which she has been wearing on her head since her marriage—and she gives it without the least hesitation. It goes without saying that a monkey of the species we come across generally, would not certainly have been able to do any of the acts mentioned above,

Hanumat thus consoles Sita saying—.

क्षिप्रं त्वं देवि शोकस्य पारं द्रक्ष्यसि मैथिलि ।
रावणञ्चैव रामेण द्रक्ष्यसे निहतं बलात् ॥ Chap. XXXIX—45.

You, my lady (goddess) would in no time see the end of this (sea of grief and would see Ravana killed by the might of Rama

रुद मा देवि शोकेन मा भूत्ते मनसो भयम् ।
शचीव भर्त्रा शक्रेण संगमेष्यसि शोभने ॥ Chap. XXXXIX—5.

Oh goddess (my lady) do not cry in grief, let there be no fear in your mind; you a nice—looking lady would certainly be united with your husband as Sachi was with *Sakra* (*Indra*)

These remarks can only befit a true friend of Rama and Sita, one who is gifted with the noble virtues of a man. As to the keen foresight of Hanumat, we find an apt instance of it in his destruction of the trees of the *Asokabana* and in the strength he employs in the act. When he entered Lanka he did it stealthily—but once he has been aware of the real state of things, and once he has got an idea of Ravana's strength he must know how powerful Ravana is, and he must prove how superior his enemy (i. e. Rama) is.

He finds Sita safe in the *Asokabana*, he believes Ravana would not now do any harm to her and indeed he would not be able to do so; it is time for him to estimate the exact nature of Ravana's strength.

He then concludes that the 4th means should now be adopted: the first three (साम, दान, भेद) would be of no avail, peace and amity (साम) with Ravana is impossible, the Rakshasas cannot be bribed, they have enough of gold, division in their camp is impossible, since they are firmly united under Ravana as their sole lord. War with Ravana is inevitable. This being the case Hanumat, like a true politician concludes that the fourth means should be adopted, and that Ravana should be punished for his iniquitous act, but before proceeding to do so, he determines to be aggressive and to examine the strength of Ravan's army.

न साम रक्षः सुगुणाय कल्पते, न दानमर्थोपचितेषु युज्यते ॥
न भेदसाध्या बलदर्पिता जनाः पराक्रमस्त्वेव ममेह रोचते ॥
न चास्य कार्य्यस्य पराक्रमादृते । विनिश्चयः कश्चिदिहोपपद्यते ॥
हतप्रवीराश्च रणे तु राक्षसाः । कथञ्चिदीयुर्यदि ह्यद्यमार्दवम् ॥

Chapter 41, (3—४).

Showing friendship to (or contracting friendship with) the Rakshasas would not lead to our success. It is not fit to bestow riches upon those who have enough. Those who are elated with might cannot be divided. I would like to apply force to them. I do not see any means other than the employment of physical strength as the sure way, (to success). If some of their heroes be slain in the battlefield, they may to a certain extent be milder in future.

These expressions are truly statesmanlike. (To be continued.)

ADDRESS DELIVERED AT THE 1ST CONVOCATION OF THE UNIVERSITY OF MYSORE BY HON'BLE JUSTICE SIR ASUTOSH MUKHERJI OF CALCUTTA.

Here comes the all-important point that a student of this desciption, on his entranee into the University, should have the choice of a rich variety of courses. All sources of knowledge must be open to all students as they want them. Ample provision should be made for liberal, for professional and for so-called useful studies. under the guidance of first-rate terchers, the most eminent, the most earnest, the most independent in their work, for it is the eagle alone that is fit to teach the eaglets. We must realise that an institution of University rank must aim at sphere of study and of consequent influence as wide as the whole domain of human activity ; we may profitably take a lesson from the momentous decision of an Asiatic Potentate in the land of the Rising Sun, half a century ago, that knowledge shall be sought for throughout the world. In this progressive age, a University cannot with safety confine its activities to some special department, and degenerate into a school of letters, or a college of commerce, or an assemblage of laboratories and work shops. It must frankly recognise the kinship of the arts and sciences and the inherent inter-dependence of all study and research, supplement theoretical by practical studies and liberalise technical and professional instruction by organic connections with arts and letters. I can imagine no step more unwise for an Indian University to take than to give exclusive prominence to studies peculiarly Indian. Do not misuuderstand me. Indian History, Indian Antiquities, Indian Literature, Indian Philosophy, Indian Religion, Indian Mathemetics, Indian Astronomy, Indian Medicine, Indian Sociology, Indian Economics, Indian Administration, Indian Art, indeed, all the monuments of Indian culture imperatively demand critical and comparative study in an Indian University. But while I appreciate the value of adequate provision in these departments and regard them as essential facters in the organisation of our

University, I cannot but emphasise the paramount need for fully equipped technical institutions of all grades, with courses of scientific study, theoretical and applied for in this age—brand it as materialistic, if you please—the trained special expert is at least as indispensable to society as the most accomplished theoretical scholar.

Review for a moment the characteristics of this age, though I have no desire to appraise the relative value of the different civilizations, competing in the great struggle to lead humanity. During the last half a century, the civilised world has witnessed with admiration the gigantic strides made by the intellect of man in the conquest of Nature; the developments have been as astonishing in character as they have been rapid in multiplication. The discoveries and appliances of the physical and natural sciences have facilitated the establishment of technological institutions and he promotion and enlargement of all departments of industries. To them we ow those remarkable inventions, which substitute the sinews of nature for the musclese of men and animals in the works of production; that wonderful facility of transport and distributions which makes the most precious products of each clime the source of comfort of every people; and that ever marvelleous system of communication which has almost annihilated time and space and which enables each living man to sit in his chamber and converse with all other men in whispers. But these achievements of physical power, whether we regard them as means of destruction or as instrument for preservation, are but the product of the educated mind; they are under the absolute control of ideas, and whether they shall really promote or destroy civilisation depends entirely upon the wise or unwise discretion of that omnipotent commander the human mind. It is consequently a hundred-fold truer in the present than in any previous age, that ideas rule mankind, and it is not individuals, not kings, not emperors, not armis, not fleets, but ideas which overturn established systems and revolutionise social forms.

Let me ask, then, what course shall we choose while the world all around us is making such gigantic strides in the path of progress, ever seeking to gain mastery over the forces of Nature. We cannot disentangle ourselves, even if we wish, from irresistible world-currents, and sit on the lovely snowcapped peaks of the Himalayas absorbed in contemplation of our glorious past. It is most emphatically true that the community, the people, the nation, the race, which like the Greek philosopher will live in its own tub, and ask the conquering powers around it to move away from its sun-shine, will soon be enveloped in eternal darkness, the object of derision for its helplessness, and of contempt for its folly. We cannot afford to stand still, we must move or be over-whelmed. We cannot waste precious time and strength in defence of theories and systems which. however valuable in their days, have been swept away by the irresistible avalanche of worldwide changes. We can live neither in nor by the defeated past, and if we would live in the conquering future, we must dedicate our whole strength to shape its course and our will to discharge its duties. The most pressing question of the hour for the people of every race is, not what they have been hitherto, but what they shall determine, to be hereafer not what their fathers were, but what their children shall be. The past is of value, only in so far as it illuminates the present, the preseut is of value only in so far as it guides us to shape the future. Let us then raise an emphatic protest against all suicidal policy of isolation and stagnation.

If we thus realise the full significance of this worldwide struggle of civilized man to secure ascendency over the forces of Nature, what effective measures shall we

devise to make our people worthy of an honourable place in the contest. The answer involuntarily springs to my lips; let us expand our Universities; that is the first step in upward progress; from them will flow an irresistible stream of educational faculties for the elevation of the masses. Our own sons must be taught to build and operate machinery. Furnaces and founderies, studios and workshops, must be deemed as honourable and made as abundant as the offices of the learned professions, and they must be filled with our own children, made experts in our own schools of science. Then and then alone shall we be able to make adequate provision for the full utilisation of our raw materials. I feel humiliated when I realise the enormous extent to which the products of our inexhaustible natural resources are carried away to foreign shops by adventurous exploiterers, the masters of educated industries elsewhere, who apply to them their skill and art, freight them back as manufactured articles, resell them for our use, and profit by the multi-fold increase in value. What more telling illustration could one imagine than the manufacture of sandal oil which, to the infinite credit of your Government, is now carried on, within your territory and under the supervision of the children of the soil. This, however, is not a solitary, an isolated example. When my countrymen have been adequately trained and have been afforded free and full opportunity to employ their talents, what they can accomplish in the way of utilisation of our boundless natural resources of diverse descriptions, is amply illustrated by the achievements of Sir Seshadri Iyer and Sir Visvesvaraya who have played a distinguished part in the organisation of gigantic works of public utility which have extorted the admiration of unfriendly critics. It may consequently be asserted without fear of contradiction that if we are to live, if we are to survive this age of struggle, we must keep pace with the rest of the world in scientific pursuits. We must realise that it is fatal mistake to make ignorance the primal law of labour, for there is no labour which skill cannot elevate and improve. Let us honour and educate labour, and train our children to business and callings other than those that have hitherto monopolised the appellation of "learned professions."

I have emphasised this aspect of the subject from the deep conviction that the beginning of all real improvement in your State lies in the wise and steady development of your system of education. Education is like water; to fructify it must descend. Pour out flood at the base of society and only at the base, it will saturate, stagnate and destroy. Pour it out on the summit; it will quietly and constantly percolate and descend, germinate every seed, feed every root, until over the whole area from summit to base will spring

"The tender blade and then the ear
And then the full corn in the air."

The struggle for national existence and progress is so keen that I earnestly entreat you to make tuition free in every department of your University. Offer education free of charge to your students. Lay no tax upon the acquisition of knowledge. Demolish the toll gates which bar the passage of light; let knowledge reach the ignorant mind, as air goes to the tired lungs and water to the parched lips. Let every father in Mysore feel and be made to rejoice in the conviction that his son has a patrimony in the University of State. Be not alarmed at this ideal; I urge you further to arrange for the proper selection from every corner of the State, of the promising children of orphanage and indigence, who will find here that parental kindness and smile of fortune which would secure food and raiment

with education. Establish systems of scholarships and fellowships and require their recipients to distribute throughout the State the blessings they receive from the State. In the desperate struggle for existence, in the present age, it is incumbent upon you to educate each of your citizens to the utmost of his capacity. Believe me, you cannot afford to ignore the needy and the indigent; let intellectual deficiency, let moral obliquity, but let not poverty be the bar to the aquisition of knowledge. Resolutely refuse to be frightend by the assertion that a system like this would require immense means. Forget not that education is the one subject for which no people has ever yet paid too much. The more they pay, the richer they become, for nothing is so costly as ignorance, nothing is so cheap as knowledge. Explore the history of civilization, ancient and modern; you will find that the people who provided the greatest educational opportunities were always the most wealthy, the most powerful, the most respected, the most secure in the enjoyment of every right of person and property. This truth will be a hundred-fold more manifest in the future than it has ever been in the past, as the struggle for existence grows keener and keener. The very right arm of all future national power will rest in the education of the people. Power is leaving thrones and is taking up its abode in the intelligence of the subjects, Modern science is writing many changes in the long established maxims of economics, Capital no longer patronises labour, but enlightened labour takes capital by the hands and directs it where, when and how it should be invested. Educated industry has taken possession of the inexhaustible stores of Nature and of her forces, is filling the earth with her instruments of elevation and improvment, is bidding kings and rulers, empires and republics obey. The wealth, power, security and success of existing nations are accurately measured by the standards and extents of their educational systems and nations possess the highest standards and the most efficient and widely diffused systems of education which have taken the greatest pride in the endowment and advancement of their Universities. Bold indeed, must be the man, who will venture to characterize these nations as wasteful, unwise or oppressive upon their people, because they liberally maintain their seats of learning,

....

CO-OPERATION IN INDIA.

....

The narrative given in detail of the real effect of co-operation and what it has done for a small out-of-the-way place in Ireland, cannot but stimulate us to do greater things for the poor of our Indian cities. There are many ways in which good can be effected, but I shall confine myself to an instance or two at most. The increasing difficulty in procuring pure milk and other dairy products at resonable rates has brought the question of co-operative dairying into prominence. It is sometimes assumed in this country that what are needed to improve the city milk-supply are individuals or companies who will take up the matter on a large scale with modern appliances. It would be well to make clear the difference between

dairy-farming concerns which aim at producing their own supply of milk which they propose to put on the market themselves and those dairying concerns which merely act as middlemen, buying milk in the country and putting it on the town market by improved methods. The production of milk by dairy-farming concerns situated in a town or in its vicinity is not likely to be done so cheaply as it can be by the small cultivator. The most promising source of milk-supply for towns lies in the village where cultivators keep their animals under natural and economical conditions. It is from such sources that an adequate supply of milk has been secured for the cities of other countries. The transport of milk is no doubt a difficult matter in hot countries, but it has been overcome in the United States of America, and in this country for some time past pasteurised milk has been sent without difficulty; it is the lack of organisation alone that handicaps this branch of the industry.

It should, however, be carefully borne in mind that an increase in the number of people or agencies who handle the milk in its transit from producer to consumer must bring about a coresponding increase in the price and the secret of cheap milk lies in confining profit as far as possible to the producer. Another point that is to be borne in mind is, that in Europe the principal problem in connection with co-operative dairy is the introducton of co-operative methods in the production of butter, cream, cheese, and so on; whereas in India the chief problem connected with dairying is how to secure an improved milk supply for large towns by preventing adulteration and contamination and also by increasing the amount available by improved breeding by supplying fodder, grazing and generally by encouraging the better care of herds. Keeping these general principles in view we may now proceed to give a brief description of one or two important co-operative dairies working in various parts of this country.

A dairy on a limited liability basis was started in the suburbs of Benares about four years ago. The members are "ahir," professional milk-sellers. There is a separate credit society on the unlimited liability basis for those members. The premises of the dairy are situated about 5 miles from the city of Benares. The dairy has got a fairly decent shed for the cattle and also for the stocking of feeding stuffs and other necessarses. The dairy society has rented shops in different parts of the city of Benares for the sale of milk and capital has been raised partly by shares and partly by loans from a public-spirited landholder and also from a central co-operative society at Benares. The cattle belong to the members themselves who sell the milk at a fixed price for cash to purchasers at the different shops. This dairy did very good business

at the beginning and made small profits every year. The supply, has however, diminished, because owing to a severe fodder famine which prevailed in the locality for the last two years.

In Bengal the Dacca Co-operative Dairy has been transformed from a productive into a distributive society. It now gets its supply of milk, some 5 maunds daily, from the neighbouring cultivators who previously used to obtain advances from goalas and sell their milk through them. The cultivators have now been formed into a co-operative society and they have obtained advance from the Dacca Central Bank to pay off the goalas and to purchase cattle. The cows are milked before the consumers. There is great demand for milk as there is no adulteration in it and only recently the society made a profit of Rs. 2,291 which shows that it has proved an unqualified success. One noticeable result is said to be that cultivators are now taking better care of their cows. In his annual Report for the year 1913-14, the Bengal Registrar made the followihg remarks :—"The scheme may be introduced into other big towns. In Calcutta a large portion of the milk supply comes from the village along the railway lines and it is possible that if assistance is forthcoming in the shape of extra staff, something might be done to improve the milk-supply. " He repeats his opinion again in his latest report (1915-16) :—I am more than convinced that the most practical solution of the problem of milk supply in large cities lies in the formation of distributive societies on the basis of the Dacca Co-operative Dairy."

In Bihar two co-operative dairy societies have been started viz., at Gaya and at Bhagalpur. The constitution is the same in both cases. They have unlimited liability and no share capital is borrowed from the Central Bank. The system of work is as follows :—

The members own their own cattle, and make their own arrangements regarding their feeding. They live near the society's office and simply bring in their cattle at some stated time and milk them in the presence of the Manager who puts the milk in sealed cans and sends it for sale through paid carriers. The members are paid at 10 seers per rupee, while the society sells at 8 seers. The members are allowed to take 50 per cent. of the surplus profits and bonus after carrying over 25 per cent. to the reserve fund.

Co-operative ghee societies are also springing up. There are two such in Allahabad. Their work has been entirely separated from the credit work done by village societies. The Allahabad ghee societies are flourishing. The members of ghee societies are also cultivators and are amenable to reason and method than milk-sellers. There is much less risk in the ghee business as the product is not as perishable.

So far as the supply of milk is concerned, it is seen then that co-operation can effect great improvment. Let us study also for a while Co-operative Housing *Societies*, the best means of reducing exorbitant rates of rent now levied in our cities; for the houses are placed in most insanitary surroundings; moreover, the amount of irreligion that we find in our slums is largely attributed to the unwholesome centres in which these people live. Dealing with the religious life of London, the Daily News has proved that apathy and indifference to religion and religious life go hand in hand with poverty and overcrowding. There is no inducement to men and women to overcome the temptations of life and they yield easily to the evils of drink, gambling and licentiousness.

The housing question, however, assumes large proportions when viewed in its entirety; but, in England they have carried these things to perfection. In 1903 about 8 million pounds were spent there in co-operative societies, in providing 37,000 houses, up to 1905 the figure rose to 10 million pounds for 16,000 houses. May I give an instance or two of the co-operative movement there?

It may well be advanced that to talk of a Garden City movement in Calcutta, in the present state of things is to shun the practical and to court the ideal. Even if that be a goal scarcely attainable, though I do not admit it to be so visionary as it seems, may I direct attention to what may be begun even as things are now? Here we have to assist us in the attempt successively launched by the Bombay Co-operative Housing Association. They have solved the problem in a very definite manner by securing a plot of land and by building dwelling places for the middle class there, on the co-partnership housing principal. Land was taken from the Bombay City Improvement Trust, about 1,456 square yards, at a rental of Rs. 980 per annum. A little less than half of the area, to be precise 42 per cent, is built upon, the rest being laid out as a garden. There are now erected 3 buildings and an outhouse. Each bulding consists of a ground floor and two upper floors, with two independents on each floor. Each tenement is self-contained and the accomodation provided consists of two bed rooms, a hall or sitting room kitchen, a bathroom, a water-closet and a small verandah. Rents vary on different floors the average rent per tenement being Rs, 32 3 per mensem which works out to Rs. 5 per square foot rented floor area. The buildings are fitted with electric lights and each tenant pays his own electric consumption bill in addition to rent. The cost of each building including plumbing works but excluding electric fittings, is Rs. 22, 000. The total cost of the works including the elctric fittings of the out-house, the compound wall the garden, including the legal charges and other incidentals is, in round

figures, Rs. 72, 000, and as the three houses together contains 18 tenements the cost of each tenement including incidentals average about Rs. 4,000. Each tenement has contributed towards the capital of the Society one-third of the cost of his tenement, *viz.*, Rs. 1,300 on which he earns 5 per cent, dividend or interest, the amount contributed by him being treated merely as an investment which he is at liberty to realise on his leaving the tenement. On the total cost Rs. 72,000 of the works. Rs. 34,000 have been subscribed by the 18 tenant members. Rs. 10,000 by other members, and the remaining amount is raised by loans at interest not exceedig 5 per cent. per annum. The rents are fixed so as to yield 5 per cent net on the total capital invested after covering all the outgoings viz., ground rent, taxes, sinking and repair funds, insurance and contingent expenses. The buildings are well-built with ample open spaces all round are secured against such depreciation, as some buildings have suffered, through the creation of slums in their vicinity, by the fact that they are created on the Improvement Trust estate where all buildings operations are controlled by the Trustand the Estate is itself developed on sanitary lines. The tenants being substantial investors in the Society take the best care of the houses, and there is no default in rents. The provision for the Repairs Fund is an additional guarantee that the houses will always be kept up to date. The provision for a Sinking Fund for replacing the houses in due course is a sufficient assurance that the investments of the Society will remain safe for any length of time. Tenants get the full benefit of ownership, without being required to pay the entire price of the house they reside in, for the Society owns the property with all its appurtenances. Defaults of rent being provided against, honest payers are not made to pay for the dishonest defaults of others. Though enjoying all the benefits of ownership, tenants are not tied down to their houses but are enabled to realise their invstment in the Society when occasion to leave the house arises. If he however, chooses to leave his investment with the Society, the tenant continues to earm interest thereon. The property being managed by the tenants themselves they enjoy the fixity of tenure, free from the harassments of landlords in general; they get the benefits of appreciation without being called to pay extra rents therefor. Selection of residents in the Society's buildings being controlled, there is little likelihood of undesirable neighbours being forced upon the tenants. It is true to start the Society in Bombay a generous individual had to come forward with the loan of Rs. 24,000 at only 4 per cent. to concrete the scheme but are there not as willing people and as generous helpers in this city ? The City Improvement Trust is with us in Calcutta: Could not a spare piece of ground be

secured on easy terms, as the Bombay Association have done, and a set of buildings put up for the dwellings of the middle class of the city, who, day by day, are growing poorer by the many ills that surround them, not the least of which is the charging of exorbitant house-rents by landlords for insufficient and inefficient accomodation? It is true this will involve larger issues, the formation and co-ordination of a co-operative movement for the erection of suitable dwellings in the city, but are such things beyond our reach?

I have only indicated one or two lines on which co-operation may be employed with the highest advantage but many other similar lines may suggest themselves to those concerned, for instance a distributive co-operative society for cotton goods, such as dhoties and chudders, which would cheapen the rates and lighten the burden of the bulk of the middle class now so grievously borne down with the heavy expenses they are forced to meet in over-congested cities and towns.

As regards the benefits derived from co-operation, the results are manifold. Co-operation has, in some places stimulated the desire for education and members of rural societies have been known at advanced ages to receive the elements of education to enable them to put their signatures on the society's papers, and to take lively interest in the internal work of their societies. There are few cases where a society has set its face against drunkenness, expelled members notorious for their intemperate habits, and has in other ways worked for a better morality by insisting on a high standard of life. Societies have occasionally condemned excessive and even heavy expenditure on marriages, and have thus indirectfly trained members to the habit of thrift. Liquidation of old debts again has been rendered possible to a great extent and many an agriculturist who was formerly in a state of chronic indebtedness has been relieved of all his debts and freed from the necessity of incurring new ones. Credit has been much cheapened and it is now possible for the agriculturist to borrow at 9 to 18 per cent what he could not borrow at less than 20 to 75 per cent. ormerly. It has been calculated that in this alone the agricul turists of India by taking loans from co-operative credit societies, instead from the viilage moneylenders, are even now saving themselves from an unnecessary burden of at last 20 lakhs of rupees. The village rates of interest have naturally gone down considerably and the Sarkar is, in most places, not the terror and the force that he was. Business habits have been inculcated with the beneficial result that the agriculturist has learned to conduct his own work more efficiently. Thrift has been encouraged and the value of savings better appreciated. Participation in the management of societies

has brought home to the members the important lessons of self-help and self-reliance ; but the most important achievment of co-operation has been the instilling of a sense of communal life, a feeling of "all for each and for all" amongst the members of a co-operative body. If these signs become as they are now rare and if over and above the economic benefits achieved by it, co-operation succeeds in its true aim *viz.* the building up of the true character of the people and the promotion of their welfare by the inculcation of the ideas of thirft and the principles of self help and above all, by showing the wisdom of mutual help and brotherliness amongst the neighbours, resuscitation of rural life conducive to more quickened national progress will not be far off.

Lord Carmichael speaking at the Sixth Bengal Provincial Conference said ; "We have in co-operation the beginning of a great movement," which will not only bring wealth to the in-dividual but will teach him thrift with all its economic and moral advantages ; and it will teach him more ; it will teach him to work gratuitously for the good of his fellowmen realising that his salvation is bound up in the salvation of those around him I believe that the young men of Bengal are ripe for such work· In co-operation the young men have an almost unlimited field for such social service and I appeal to them to make the most of it. It is not perhaps heroic work, but it is the quiet work of the multitude of men which brings about a great economic revolution." This noble appeal. coming, as it does from the once head of our province has a significance all its own, It is the work in which the truly patriotic Indian must join, if he wants to do some real good to the dumb, debt-ridden millions upon the fruits of whose labour he subsists. The Hon'blr Mr. Lyon in a recent speech before leaving India truly remarked ; "The movement comprises work for all. For the town-man, there is work in the formation and management of Central Banks, of Unions, and of those urban societies which have already proved a valuable branch of our labours ; for the big landlord there is the Union of the Co-operative Credit Societies within his estates and the formation of others in his own village and elsewhere, and there is the friendly interest in the work of other organisers and enthusiasts which will do so much to commend our principles ; for the minor landlords tenure holders or talukdars there is the infinitely interesting work of organising individual societies, of awakening the dormant consciences of the people to the advantages of thrift, and the gradual upraising of public opinion and public life in rural areas ; and we all know how much in the way of education and sanitation and other necessities of existence depends upon the awakening of the people's conscience, Nor need it be feared that the

work will prove dull or uninteresting. While the politician may sometimes well lose heart when he thinks of the greatness of the subject with which he deals, and the long and weary distance he must traverse before he can reach his goal, the village and town organiser of co-operative credit societies sees his work justifying itself before his eyes, and his reward comes to him at once in the visible advancement of the people for whom he is living."

If prosperity is to come to India by the regeneration of her millions to enable them to take their stand beside the great nations of the world, it can only come through such quiet and effective agencies. Of co-operation it can be said that it does not pretend to usher in the millenium in a decade or two, as politici ans pretend will come by their so-called reforms, but it can and will help the people to live higher, nobler and better lives; and this can only be done by the continued practical efforts of zealous men, who will live among the people and work for the people, vivifying them with their enthusiasm and effort, energising them with their intelligence and ability to work out, even on the humblest lines, the mighty systems of the future that make democracy of such import.

HERE AND THERE.

We accord our hearty congratulations to the new Osmania University which H. E. H. the Nizam of Hyderabad has lately ushered into existence. The most notable feature is the adoption of Urdu as the medium of instruction for the non-language subjects such as Natural Science, Mathematics History, Economics, Philosophy, Ethics, and the various cognate subjects. English has been made a compulsory additional subject. This is a new and bold departure, and the educated community all over India will watch with keen interest the success of this infant institution.

While dwelling on this subject we feel tempted to offer one or two suggestions for the consideration of the authorities of the new University. The details of the scheme have not been so far as we know made public. We hope however that some of the drawbacks of the system of Western education, as it has been in vogue in our midst, have not escaped the notice of the organizers of the new University. The scientific,-practical as well as theoretical-side of education should not be unduly subordinated to its mere literary aspect. There ought to be adequate provision for religious instruction, both practical and theoretical. Physical culture, of the necessity of which there has been no end of talk even in very high quarters, though, we have ruefully to note, with the proverbial result of the mountain in labour, should engage the special attention of the authorities.

One thing, however, we are unable to grasp fully. The bulk of the people in the dominion of H. E. H. do not, as we understand, speak Urdu as their mother tongue. To compel non-Urdu speaking youths to receive University education through the medium of Urdu is as good as compelling them to receive the same education through the medium of English. There is little to choose between the two alternatives. The proposed arrangement may afford a strong incentive to some youths to learn Urdu, but this step cannot but compel large numbers of H. E. H, subjects to join other Indian Universities.

It cannot be gainsaid that Hindi is the most widely spoken vernacular in India and that its partial or full recognition as the medium of teaching would prove extremely advantageous not only to large numbers of H. E. H's Hindu subjects but also to the followers of the same faith in other parts of India. A University must be deemed a temple of learning, and its motto must be the advancement of learning. There should be no distinction of caste, creed or colour. The doors should be flung open equally to all sections of the community.

We therefore venture to suggest for the consideration of the powers that be that Hindi may be recognised more liberally as the medium of teaching. They may also remember with a feeling of pride and glory that in the Pre-Christian era the great Persian Emperors liberally patronised the Taxila University which was in all essentials a Hindu and Buddhistic University, and not a Mahomedan one.

We published in the last issue two of the several poems that had reached us on the occasion of the Armistice Celebrations. They were composed by an officer of the Municipality of Narayanganj in the District of Dacca, Bengal, and are fully worthy of the loyal writer and of the noble traditions of the family he comes of. They breathe a spirit of ardent loyalty and devotion to the British Raj, and we are sure the sentiments will be fully appreciated by all loyal people of India. Occasional slips in prosody may indeed, be noticed on critical examination, but these are minor blemishes in a poet, especially an Indian poet, for we must remember that poets are 'inspired mad men,' and when the fit of divine inspiration is upon them they spurn the vulgar rules of grammar and prosody, and soar in an ethereal region of pure beauty and joy. None of the passages appear in the least obscure. though obscurity or mysticism, it must be remembred, is often an ornament of true poetry; else what would be the privilege of a poet if all readers can follow him into his "privacy of glorious light."?

Of late it has been the fashion with some gentlemen to belittle the Brahmins and their great achievements in all ages, particularly the past, and thus widen the cleavage between the Brahmins and the non-Brahmins, which unfortunately exists in some parts of India and probably with greater force in portions of the Madras Presidency than elsewhere. We deplore this attitude on the part of the so-called philanthropists as it does not tend in any way to increase the harmony and co-operation which should subsist between different communities and the different sections of the same community inhabiting this great sub-continent. Whoever takes the trouble to peruse carefully the Hindu Sastras *especially Dharma Sastras, Puranas* and *Itihashas*, cannot but be impressed with the extremely unselfish existence which the Brahmins in all past ages led for the welfare not of themselves alone, but of the other sections of the community. The Sastras should be studied in the originals with the help of well-known commentaries of learned Brahmin teachers, and not in their mutilated vernacular or English translations. This is a point which should be insistently brought to the notice of the disinterested seekers after truth and knowledge.

We peruse with great pleasure the following weighty utterance of Sir J. D. Rees at a recent meeting of the East Indian Association held in London, where Mr. Thornburn, a retired member of the I .C. S., read a paper on the Montague—Chelmsford Reforms. It should be borne in mind that the discussion of current politics, whether of a controversial character or not, does not fall within the scope of this Magazine.

We hope the reverend gentleman whose mischievous effusions we quoted in our last issue will think twice before he rushes on again to his unreasonable denunciation of the Brahmins particularly those of Southern India. Dr. T. M. Nair, who has of late rapidly come to the fore on account of his strong anti-Brahmin tendencies, would do well to take note of the following observation :—

I know Dr. Nair as he is called, absurdly enough, in this country, and I know he is a capable and distinguished gentleman, and I read his paper with the utmost profit; but I do say that this attempt to discredit this report, upon which large issues hang the attempt to discredit it by riding on the anti-Brahmin opposition in Madras, is not quite sound politics. It is true that in Madras, perhaps, the Brahmins are more to the front than elsewhere. That is only natural, because Madras is the most educated province, and where ever there is the most educated province the most educated portion of the educated people will be in front. You cannot get away from that. It is not proposed in this report to confer any kind of privilege upon the Brahmins. Not at all.

Why this opposition to the position which naturally falls, as the Maharajah of Mysore said, to those who, being by birth, tradition and position the natural leaders

of the people, have also vindicated their claim to that position by showing themselves pre-eminently capable of making the best use of the educational facilities we provide, and of accustoming themselves from generation to generation to maintain that position on top, which they originally held when the Codes of Manu and all the rest of it were promulgated ?

We regret we were compelled for want of space to hold over our comment on the Hon'ble Mr. Patel's Inter-caste Marriage Bill, which we need hardly say, we strongly disapprove. The comment is published elsewhere in this issue.

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THE LATE SIR GURUDAS BANERJI.

Continued from page 32 of part I, Vol. II.

1892 Guru Das performed the duties of the Vice-Chancellor of the Calcutta University in addition to his duties as a judge. Mr, Justice Banerji retired in February 1904, in order that he might not block up the promotion of other deserving Indians to the Bench, and also that he might devote greater attention to the education of our youths, and, true to his determination, from the day of his retirement from the Bench to the date of his last illness in October 1918 he was always busy with the affairs of the Calcutta University. Many are the reforms which the University owes to his initiation and amongst them the introduction of the elective principle in the Senate deserves special mention. He has moreover laid the country under a deep obligation by his able "Note of Dissent" in the Report of the Universities Commission in 1892.

In private life Sir Guru Das was a man of wide sympathies. He always acted strictly up to the high standard of morality which he preached to his students and never swerved from the path of rectitude. There is one phase in his character which deserves special mention. Throughout this transition period when everything old is regarded as superstitious, when the advent of Western civilization has brought new ideas of religion amidst us, he has followed the religion of his forefathers, rigidly observing the ceremonials and strictly adhering to the usages of his caste. He was universally respected by the people of every creed, caste and religion. His was such a simple and unassuming nature, and in him the qualities of both head and heart were so harmoniously blended, that any nation may feel proud of the birth and growth of such a personality in it.

We owe an apology to our readers for the incomplete sentence with which this article begins. The previous part of the sentence is...........From 1889 to.........
The Edrs. S. B. Sup,

The death of Sir Guru Das Banerjee on the 20th of December 1918 at 10-45 p. m. removed from amongst us a man, the like of whom, in the qualities of character, intellect and moral eminence, it would be difficult to find in all India. If anybody in the present times had been able to combine in his life the enlightenment of Modern European Education with the truly Brahminical ideal of high thinking and simple living, it was he. Of him, it may be said, that he was not of the present age, and although he moved and worked amongst us, the spirit and soul within his mortal frame was akin to that of an ancient sage modified but little by modern environments.

His death removes a personality from amongst us which leaves the country decidedly the poorer ; only his life and character will ever remain to us a national asset from which our younger generation will always be able to draw inspiration in the cultivation of a spirit of self-help self-control, humility and intellectual and moral eminence.

INTERCASTE MARRIAGE BILL.

A heated controversy has been raging for some months past over the Hon'ble Mr. V. J. Patel's proposed bill for the validation of intercaste marriages. The bill has strong supporters in a very small though influential section of the Hindu Community, but the great bulk of the community including the overwhelming majority of its educated section are strongly opposed to the bill. This is the state of things as it stands at present ; and there seems to be no possibility of one side being able to convince the other. If, however, the principle of self-determination —so vigorously advocated by the professional politicians in the domain of political affairs—be enforced in social and socio-religious matters of the Hindus, it follows inevitably that the proposed legislation has no *locus standi* and may be forthwith abandoned.

The vigorous protest against this new legislative measure made by many a leading representative Hindu ought to open the eyes of the over-zealous supporters to the gravity of the situation. One of these representations was published in the last issue of this magazine. We also published in the same issue the admirable address on the subject delivered of late by the Maharaja Bahadur of Darbhanga, whose unique position in the society entitles him to voice the sentiments of the Hindu Community. The arguments he brings forward are unassailable ; and as far as we know no well-reasoned statements controverting them have yet appeared in the press.

In two previous issues of this magazine, we discussed at length the great difficulty which even good scholars must experience in the translation of ancient Sanskrit Texts into any modern European tongue. The supporters of the bill have ransacked classical Sanskrit works to their heart's content and presented a formidable array of quotations and references with a view to demolish the arguments of the opponents. These quotations appear at the outset, quite bewildering or even overwhelming, but on a careful examination it will be found that they do not substantiate the line of argument so vigorously taken up by the supporters. In order that the readers of this magazine might judge for themselves, the correctness or otherwise of the position of the supporters, we published in the last issue *in extenso* the opinions of Sir Robindra Nath Tagore and the Jhunlop Society in Calcutta who have ranged themselves on the side of the supporters.* We do not mean to say that the references are wrongly made, but there are serious omissions, and the spirit of the Sastras, we understand it, is grossly misrepresented or misunderstood.

Vivaha (marriage) is, in the estimation of the Hindus, a solemn religious sacrament and not a mere civil contract. In the absence of a better expression in English, we use the term sacrament. Hindus believe in a practically endless chain of births and re-births. The cycle of existence can only be finally terminated by *Nirvana* (Absolute Salvation). Marriage with the Hindus means an indissoluble union which once contracted cannot be broken during the life-time of the married couple and theoretically even after their death. Instances of divorce though sanctioned by the Shastras in rare cases, are practically unknown in the Hindu Society. Thanks to the foresight and sagacity of the great Hindu lawgivers and to the religious toleration of the British Raj, we have been spared the distressing spectacle of an endless succession of divorce suits which form a marked feature of the courts of justice in the West.

The Shastras strongly condemn *pratiloma* marriage (i. e. where the wife is of a higher caste), for a very low social position is assigned to the products of such unions; but the *anulòma* rite (where the wife is of lower caste) is tolerated though by no means approved or encouraged. It is undeniable, for instance that a Brahmin may in a critical situation wed a Kshatriya or Vaishya girl. In the same way a Kshatriya may marry a Vaishya girl, but the position assigned to the wife of the lower caste is decidedly lower. She can never be Dharmapatni (her husband's associate in religious and spiritual affairs). This makes a world of difference. The children begotten of such marriages can never acquire the social status of their male parents. Their caste would be the same as

that of their female parents or intermediate between the castes of the two parents. They can inherit the property of their deceased parents, but their shares would be proportionately though considerably less. In fact the difference in the social status of a Brahmin child given birth to by pure Brahmin parents, and of a child given birth to by a pure Brahmin father and a pure Kshatriya or Vaishya mother would be remarkable.

However we do not deny that intercaste marriages in some form or other were tolerated by Hindu Society in by-gone ages and that they exist even up to the present day in some outlying districts, but they generally involve great social degradation.

The custom led to great disorder and confusion in the society and the leaders therefore subsequently disallowed it *in toto* as will abundantly appear from the following quotations—one from the Adityapuran, another from the Vrihannaradiya puran.

(*a*) The making of a seavoyage, the (constant) use of an ascetic's waterpot, the wedding by the twice-born of girls belonging to other castes, the begetting of a son by a younger brother of the deceased husband, the slaughter of an animal in *madhuparka* (offering hostitality) * * * * *
These duties are to be shunned in the Kaliyuga, as the wise say.

(*b*) Studentship lasting for a long period, the (constant) use of an ascetic's waterpot, the begetting of a son by the younger brother of the deceased husband, the remarrying of a girl once (proposed to be) given away, the wedding of a girl of a different caste by twice-born persons. * * * * * *
For the preservation of the people these practices have been judiciously prohibited by the noble minded men of learning, at the beginning of the Kaliyuga.

(*a*) समुद्रयात्रास्वीकारः कमण्डलुविधारणम् ।
द्विजानामसवर्णासु कन्यासूपयमस्तथा ॥
देवरेण सुतोत्पत्तिर्मधुपर्के पशोर्वधः ।
* * * * * * *
इमान् धर्म्मान् कलौ युगे वर्ज्यानाहुर्म्मनीषिणः ॥

(*b*) दीर्घकालं ब्रह्मचर्य्यं धारणञ्च कमण्डलोः ।
देवरेण सुतोत्पत्तिर्दत्तकन्या प्रदीयते ॥
कन्यानामसवर्णानां विवाहश्च द्विजातिभिः ।
* * * * * * *
एतानि लोकगुप्त्यर्थं कलेरादौ महात्मभिः ।
निवर्त्तितानि कर्म्माणि व्यवस्थापूर्व्वकं बुधैः ॥

The supporters of the bill make capital of the statement that the authority of these two Upapuranas (i. e. subsidiary Puranas) can never be accepted against that of the renowned authors, or even expounders of the Smriti Shastras. This overlooks the simple fact that the great social changes which time has brought about in our midst, can not be upset by mere whims, sentiments or so-called righteousness. The modern reformers make the initial blunder that by a mere *fiat* they can undo the customs and traditions which the Hindus have observed and adhered to, from age to age.

The Hindu or Aryan Society is based upon वर्णाश्रमधर्म of which it is impossible to give an European gentleman even a faint idea in a casual para or two. The words are untranslatable into English ; roughly they mean the sum—total of duties, individual, social, moral, religious, spiritual, political and of all other possible types, whether actual observances or mere abstentions, which every member within the pale of the Hindu Society must observe and respect.

It should be noted in this connection that the authorities quoted above do not give their individual opinions merely, but that they assert emphatically that these and other practices and customs (enumerated above) are to be shunned during the Kaliyuga (i. e. the Iron Age, or the 4th cycle of Age) out of respect for the opinions of the wise. In fact the *upapuranas* in question point out that the wise men of their age and of previous ages have condemned in unequivocal language the intercaste marriages ; and therefore these marriages are not to be tolerated by the Aryan Society.

It may be pointed out here also that the *Puranas* and *Upapuranas* exhibit—notwithstanding the great care taken by the learned people of the ages concerned in preserving the original text unaltered and unmodified—abundant evidence of additions and alterations which it is impossible to trace in several instances. Many of the works have been lost for ever of others fragments only have survived, and some have been preserved fairly in their original forms though with considerable additions and subtractions at the hands of the learned in subsequent ages ; and probably none exactly in their original garb. This was inevitable in the circumstances.

The leaders of the Hindu Society i. e. the learned Brahmins, prominent Kshatriyas and distinguished Vaishyas noticed the growth of numerous evils from the pernicious practice of intercaste marriages and therefore came to the conclusion that it must be abandoned. The authors of the *upapuranas* merely voiced the sentiments of their age when they recorded their emphatic condemnation of this social canker.

One characteristic of the Hindu Society of the present age is that members of all castes, subcastes or sections thereof, high as well as low, usually prefer to have their daughters wedded not merely to members of their respective castes, subcastes or sections of subcastes, but also to members of those families whose social position is higher, but never lower, than that of the parents of the brides themselves. This may be a remarkable phenomenon from the stand-point of the European gentlemen ; but there it is ; it is useless to quarrel over it. The traditions, customs and tendencies of the Hindus all lie in this direction. It is impossible to get rid of them by a mere learned disquisition on the equality of all men etc.

This ingrained national characteristic of the Hindus has to be carefully observed and respected. The proposed bill is calculated to give a rude shock to our sentiment. Is there any rhyme or reason in the attempt to cast the Hindu Society in the mould of the advanced societies of the West ? The Hindus have a distinctive nationality of their own, or if you prefer, a set of racial peculiarities which it seems to us impossible to undo by the superficial art of rhetoric or even the cool logic of facts. We are not opposed to reforms or even drastic reforms in special cases, but the present attempt aims at sapping the foundations of the society, and thus paving the way to a social revolution, the dreadful consequences of which are evident to every thoughtful Hindu. The late Sir Guru Das Banerjee, one of the most cool-headed and thoughtful men of his generation in India, expressed himself thus on the subject :—

Except where custom has sanctioned otherwise, absolute equality of caste in parties is necessary for marriages and no prohibitory rule in marriage is more strictly observed than this. It (validation of inter-caste marriages) would create quite a revolution in Hindu Society."

"Law of Hindu Marriage."

It is very amusing and at times painful to read in current periodicals fierce diatribes against the caste system. The caste has its evils and pernicious evils too. Let them be modified, let the rigours of the caste be softened ; but the total abolition of the system is an absolute impossibility. The Hindu Society is built upon the solid foundations of *varnasram Dharma* and its destruction means the destruction of the Society. If you pull up the roots, you cannot expect trees either to grow or live. The two things are indissolubly connected.

Owing to the operation of numerous causes, and from the great difference in environments each family has its distinctive features. Even two respectable families of exactly the same social status, and belonging to the same section of a caste, differ materially in the observance of certain domestic practices and customs. These differences vary

directly as the social gradations become higher and higher. A decent Brahmin family differs substantially from a decent Chandal family even if the two families be equally educated. Any matrimonial connection between the two would lead to social and family disorders and disturbances of an appalling kind. We do not want social revolution. The advocates of the intercaste marriage would throw the society topsy-turvy, if they had the power to do so. All sober-minded Hindus, whether of high or low caste, must turn away with horror from a state of things fraught with such a disaster to the great social fabric. The proposed law is of course permissive and not compulsory ; quite so, but is it not the thin end of the wedge? A great social catastrophe is to be supported to suit the sweet fancy of some injudicious faddists. Social disorder, social degradation, social infamy must lead to dire political consequences for which government will be forced to adopt stringent measures. In Bhagabat Gita we come across the following weighty utterance.

(a) Mixed birth leads certainly to hell the family as well as the destroyers of the family. Their departed ancestors fall down deprived of *pinda* and libation of water. The everlasting virtues of the family and the race are ruined by the sins of mixed birth on the part of the destroyers of the family.

(b) Whatever act a great man does is also done by an ordinary man. Whatever the former promulgates as true, the latter also follows.

We come across illustrations of these in daily life. In villages and elsewhere we notice low-class people living in the neighbourhood of respectable classes, consciously or unconsciously imitating the good practices and habits of the latter. Example is always more efficacious than precept. A virtuous man amidst unholy surroundings often imbibes bad morals.

The class distinctions of which even the most enlightened Christian nations of the West are so very fond, assumed formidable proportions in ancient India, and have developed into a peculiar institution that is called caste. The essential features are the same. An English lord or baron would never dine at the same table with a common English cobbler. The

(a) सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥
दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्म्माः कुलधर्म्माश्च शाश्वताः ॥
(b) यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥

Aryans of India have carried the same distinction rather too far. The social barriers in the case of the English may be overcome in many instances, but they cannot be perhaps in a single instance, amongst the Hindus. The conceptions of the purity of birth and diet have attained such exceptional rigidity amongst us that nothing exactly corresponding to it may be found in any other part of the globe; but that of itself does not constitute a positive curse. If it retards our progress in some directions, it also helps and promotes the same on other lines.

(To be continued.)

UTILITY OF TOL EDUCATION.

In ancient days while India enjoyed the full glory and blessings of Aryan civilisation her sons received their education in the *asram* or hermitage of the ancient sages or *Rishis* who were the repositories of moral, religious and intellectual culture. There the sons of the twice—born castes were sent after the performance of the Upanayan ceremony (i.e. initiation into Vedic studies) which was the initial or 1st stage of their being inspired with the knowledge of the elements of Aryan religions and civilisation. At that time education was not confined to highest mere bookish knowledge, but it also took cognisance of the formation of religious and moral character without which the huge fabric of so-called education like a pyramid on a point falls to the ground. The great Indian sages in their highest wisdom saw the truth of this wholesome principle and devoted their whole attention and energy to the training of the religious and other aspects of their students' character

Their idea was that ब्रह्मचर्य (asceticism and self-abnegation,) was the essence of character—building and that no education was complete and permanent without this, and so their greatest interest and care was to train the boys in this line and after placing the students for some time in this line they initiated them into the different branches of science and moral philosophy. Now with the decline of the Aryan glory and influence the *asrams* or hermitages of the sages which received the greatest support and attention of the Kings did fast disappear from the land; and the preceptors who hitherto stood aloof from the bustle and commotion of worldly society did gradually come out of their lonely retreats and entered society.

They now styled themselves *Adhyapakas* or teachers and the aforesaid *asrams* of the *Rishis* were now gradually transformed into the *Tols* of the preceptors which are the relics of the ancient hermitages.

These *Tols* were also considered very sacred by the leaders of the society and received full support from people of all classes especially from

the Ruling Chiefs who gave revenue-free lands and estate for the support and upkeep of the *Tols*.

The students had free board and accommodation in the sacred institutions and received free education. Their character was well formed and placed on a firm basis.

But alas, with the spread of Mahomedan conquest a dark age came upon the accursed land, and the Moslem rulers in their zeal for the annihilation of every thing held sacred by the Hindus did trample down these institutions and forfeited the stipends, and allowances for the maintenance of those institutions. The people's mind was also dazzled with the splendour of the ruling nations, and to raise their position and income they tried to gain the favour of the ruling power by learning their language; so the *Tols* once the repositories of the religious, moral and intellectual training of the ancient Aryans fell into insignificance and ruin.

Lastly with the advent of English rule in India a revolution in moral and intellectual training came upon the people, some persons betook themselves to English education, and others remained attached to Persian and Arabic culture and hence the number of *Tols* diminished very fast and the few which survived could not maintain the high standard of old.

But gradually the Government in its wisdom saw the supreme importance of Sanskrit knowledge and has given its full support and encouragement to raising the status of the *Tols* to their old standard; but most unfortunately the glory, grandeur and great fame which these institutions spread all over the world are like poet Goldsmith's idea of bold peasantry, "when once destroyed can never be replaced."

Formerly when the old *Tol* system was prevalent in our country a twice-born man's son after the investiture of the 'sacred-thread' ceremony received his free education in the *Tol* and his daily meal and every necessary of life were received free of cost. The preceptor looked after his health, morals and education and imparted to him wholesome education by his personal example as well as by his instruction. The students having their character thus trained, and received proper education began their career in the world and could hold their own against the struggles and shocks of worldly life. The well-to-do and public-spirited gentlemen of the society considered the above system of education and the institutions to be exceedingly useful and efficacious, and most willingly and ungrudgingly gave their full and hearty support to the upkeep of the system. This is specially noticeable that in all pious acts of Hindu society the act of giving rewards and bonuses to the teachers of the *Tols* was considered very praiseworthy. But as the influence of the Hindu civiliza-

tion and glory declined, this system of education did also decline in its train. The education which was once imparted through the wholesome practical training fell into disuse, and in place of that high standard, only gibberish and bookish knowledge is being imparted nowadays to the students of the modern Tols, and the so-called education which they now receive is monotonous and one-sided.

The six systems of philosophy which were in vogue in India are now being taught most superficially. Vedic knowledge and culture is now almost extinct, and the fate of Sanskrit Literature and Smritis too has been equally lamentable. Now with the advancement of world's scientific researches, the struggle of life has become keener and keener and if the sons of India cannot keep pace with the time, they will have to suffer a great deal for their ignorance, apathy and inadaptability of the present system of learning.

The western students by their assiduity and zeal for knowledge have learnt the hidden forces of nature and have been successful in bringing them under control and in utilising the same in a practical way. Now it is high time for the Indian students to follow the example of their western brothers and to make them adaptable to the environments; the Government and the leaders of the Hindu Society ought to help the Indian students in their glorious attempts.

BENEFITS OF BRITISH RULE.

(Continued from page 12, Vol II, part I.)

Education :—

The introduction of Western Education and culture and the establishment of Universities in all important centres of learning is also one of the principal benefits of the British Rule in India. The English language which is a medium of communication to a majority of the educated classes of the civilized world, is in itself one of the most valuable of England's gifts, as it gave us access to the literature and scientific records of the world. It inspires us with the grand ideas of the West, ideas of nationality, patriotism and equality of all men. It threw open to us the ample pages of knowledge teeming with the astounding results and the infinite possibilities of sciences. It brought us in contact with the other civilized countries of the world, such as the United States of America and Japan, for instance.

Education flourishes most by the liberal policy of, "give and take" and not by the narrow-minded policy of reserving all knowledge to a family, sect or state; and the mutual communication of ideas in the domain of science and philosophy between India and the other parts of the civilized world, through the medium of English, has been to our greatest good

Serving as a means of communication between the different races of India, English has done much to bring about unity of India. It is the *lingua franca* of Educated Indians and is thus an important material for nation-building.

The professional and the technical side of the Western Education has served as an honourable means of earning a decent livelihood for the recipients of such education. Learned pleaders, surgeons, engineers and specialists in various sorts of industries are essentially products of Western education. It is in the development of polytechnic education that the future welfare of India depends. India then will be covered with a net-work of mills, mines and factories and a considerable portion of its population will find employment in them. Mass education is also a gift of the English. Education in former days was accessible only to the favoured few. The great mass of the people were ignorant. The English flung the gates of knowledge open to all without any distinction of caste or creed. This utilisation of the intellectual and moral resources of India as a whole has done and is doing immense good to the country by the gradual social, moral and political advancement of its people. The British rule in India is a God-send and let us accept it as such. We shall be failing in our duty to the King and the country alike, if each one of us do not to the best of one's power, help the beneficent processes of development which are going on in the land under the fostering influence of British rule.

Self-Government :—Another beneficial gift of the English rule is the establishment of the various institutions for the training of the people in the art of self-Government.

The name of Lord Ripon will be remembered with a feeling of lasting gratitude by all Indians for his large-hearted sympathy. With a view to give the people a practical training in the art of Government, he introduced a system of local self-government which made over the management of certain local affairs to Boards locally elected. This led to the establishment of District and local Boards and Municipalities. The system is gradually being extended over a larger and larger area and in our days we find representatives of the people sitting in the highest legislative council of the land, as the beneficial effect of the Minto-Morley reforms. Further developments on these lines are in the contemplation of the British Parliament.

Industry and Agriculture :—

Last, though not the least, important gift of the English is the introduction of improved processes of agriculture, the development of the industries of the land by establishment of mills and factories and the working of its mineral resources.

Industries of the crude pattern, requiring an enormous amount of manual labour were in vogue. The use of machines was unknown, only such metals and mineral products as are found on the coating of the earth or a little below it were known. Indians never knew how to ransack its bowels for precious metals. In agriculture, Indian ryots were, and a very great majority of them still are following scrupulously the stereotyped processes adopted by their ancestors of the fiftieth remove, and they were not to blame for no case was made out for a change. Improved methods of agriculture initiated by our rulers have principally affected the cultivation of tea, coffee and cinchona, but this is mostly in the hands of the Europeans. Mr. P. N. Bose thus summarises the services of Government to agriculture in his History of civilization vol. II, "Attempts to improve and expand the indigenous agriculture have been made by Government since the time of East India Company as is well shown by the history of the silk industry in Bengal, of the introduction of carolina paddy, American cotton, tea, and cinchona, of the extraction of fibre from hemp and of the formation of the sugarcane plantations on the model of those in the West Indies. Model farms for showing to the Indian ryots how to apply improved methods in the cultivation of indigenous crops, and also for making experiments with these crops, have been established in the country. The delay in the general adoption of these methods in the country is probably due to the conservative habits of the people and the faulty system of land-tenure prevalent in the country."

(To be continued.)

N. B.—To make the marking of the pages more accurate 32 should be added to each page mark—Edrs. S. B. S.

SAMSKRITA BHARATI SUPPLEMENT.

VOL. 2. July-September 1919, No.3.

OCCASIONAL NOTES.

The birth of a son to His Highness the Yuvaraj of Mysore of late has been an occasion of great rejoicings. For about twenty years, it is stated the people of the State have been anxious to have an heir to the throne. When it was known Her Highness the Yuvarajni was expected to give birth to a child public enthusiasm was unbounded. Apart from the delight to the people of the State over the birth of an heir, the personal popularity of His Highness the Yuvaraj has greatly added to the rejoicing. His courtesy and kindness has endeared him to all classes in and out of the State, and numerous congratulations are being sent to him. There is rejoicing everywhere.

At the annual meeting of the standing committee of the All-India cow conference held in Calcutta in May last, Hon'ble Justice Sir John Woodroffe, the President, observed that it would be unwise to make any suggestions to Government, or offer any criticism on the subject. If their suggestions to Government were not backed by facts and figures and went for nothing once, they would not be considered again in the future. In placing the auditor's report before the meeting, Sir John said that at the present moment they were short of funds and he wished to impress upon the members, the necessity for a permanent fund which when invested would yield an income sufficient to meet the expenses of their establishment. At the same time now that the association was going to be well started, they should have considerable funds for the other purposes of the association. In order to have matters put on a regular footing, they were going to have a board of Trustees in whom the sums so collected would be invested. In this connection Sir John said that he had been told that there were gentlemen who were willing in their hearts to assist them in their work with funds, but they were afraid to do so for various reasons. He said that there was absolutely no reason for any such fears. He had said before and he repeated once again that their association was in no way, a political or even a religious association and there was no harm, on the contrary there would be a great deal of good done by supporting the association with funds.

Pandit Manmatha Nath Kavyatirtha of the Kalidas Memorial Society Calcutta, delivered a lecture on Kalidasa in general, and on the "Meghaduta" in particular, some time ago in Jessore. In the course of which he pointed out that Yaksha the hero of the "Meghaduta" was Kalidas himself. The great poet while governor of Kashmir was once banished to Ramgiri a hill near Nagpur. During the exile he wrote the poem addressing his sweetheart. .His second wife was then living in Kashmir. The lecturer also tried to prove thatKalidas was a Bengalee.

Babu Bejoy Lal Dutt, one of the Secretaries of the Banga Dharma Mandal in an eloquent speech explained the aims and objects of the mission of Swami Dyananda Saraswati to Kashim bazar at the kind invitation of the Maharaja Bahadur and exhorted all the gentlemen of light and leading, living in the district, to advance the noble cause of Banga Dharma Mandal of Calcutta of which Raja Peary Mohan Mukerjee C, S. I. of Uttarpara is the president.

The Swamijee with his usual earnestness and impressiveness entertained the vast gathering with an excellent speech on the necessity of religious education and the utility of religious life. He kept the whole audience spellbound for an hour and a half with his highly interesting speech. All the students who assembled on the occasion and listened to the speech with rapt attention were highly benefited by it, as it was particularly intended for them.

An anti-dowry meeting under the auspices of the Prajapati Samity was held in July last in Calcutta. Maharaja Bhupendra Chandra Singha Sharma B. A. presided on the occasion. Swami Dayananda Saraswati emphasised the high ideal of Hindu marriage and its spiritual aspect. He said a marriage contracted in the proper spirit should preclude any mercenary consideration. He exhorted the audience not to deviate from the high ideal of the Hindu marriage, and warned them against the consequences of marriage degenerating into a mere social contract. He drew a gruesome picture of the Hindu domestic life because of the evil of the dowry system which has blasted many a young life and cast a gloom over numerous families of Bengal. In the economy of nature girls were not less valuable than boys, and they should on no account be neglected by people who are desirous of ameliorating the condition of their countrymen. The Hindu Shastras are clear in holding the woman in high esteem. The Swami's lecture was listened to with rapt attention.

The annual meeting of the Sanskrita Sahitya Parisad came off in July last under the presidency of Maharaja Jagadindra Nath Roy of Natore. A large number of distinguished Pandits and other gentlemen were present on the occasion. The Secretary to the Parishad having read out the annual report, the Maharaja presented a Silver Medal to a boy for his skill in dramatic representations in Sanskrit. The oil-painting of the gentleman who has made a free gift of ten and half Kattas of land for building a house for the Parisad at Monsharpukur Road, was unveiled by the president. The Maharaja then read out his presidential speech written in chaste and elegant Bengali. He made a general survey of the history of the rise and fall of the Hindu dynasties, and traced the devolopment of the Sanskrit language and literature during their reign. It was a masterly speech which bore ample evidence of deep erudition, and the distinguished position of the Maharaja as descendant of Maharani Bhowani of pious memory lent a significance of its own to his admirable speech. The vast audience were entertained with dramatic representation of Sakuntala and a scene from Bhas's work. Both the performances were highly appreciated by the cultured audience, and the amateur actors did full justice to their respective roles.

At a meeting of the working committee of the First Oriental conference held lately at the Bhandarkar Oriental Research Institute, a reception committee was formed, with Mr. V.P. Vaidya as chairman. About 100 scholars have promised to read papers so far, and a large gathering is expected. The United Provinces, Bombay and Mysore Governments are contributing Rs. 2000, Rs. 1500 and Rs. 1000 respectively, besides allowing travelling allowances to scholars wishing to attend the conference. Other States and Provincial Governments have been approached. The Museums in Mysore, Bhupal, Baroda, Rajkot and Lucknow will be sending up exhibits. Board and lodging will be provided free of charge to outside scholars.

MODERN ASSAM—ITS NEEDS.

Let us not trouble ourselves with the dead past but come to modern times and the living present. The first thing that strikes me is that Assam is a fairly large province; its area is 53,000 sq. miles, almost two thirds of that of Bengal (78,000 sq miles.) But the population of Assam is only six millions and odd, whilst that of Bengal is 45 millions. You will be surprised to hear that the district of Mymensingh alone in Bengal has a popultion of 4½ millions. The density of population in Assam is 115 while in Bengal it is 534 per sq. mile. It should also be remembered

that the number of immigrants settled in Assam, mostly time-expired tea-garden labourers constitutes about 15 per cent of the population. While the ancient history of Assam will fill you with pride, the stern facts of modern times should give you ample food for serious reflection and anxious thought. As College students you are studying economics as applied to European countries, but I am afraid the serious and critical economic outlook of the land of your birth scarcely enters into your every-day calculations.

Your education cannot and ought not to be divorced from the needs of actual life—you ought to have a practicable ideal before you. The current notion must be given up that the end of a student's life is to pass examinations. In our country *a means has usurped the place of an end.* For, examination is, after all, a test and a very important test of our intellectual capacity, It is well nigh forgotten that the object of education is not storing the mind with ill-digested information but the development of our faculties. On the intellectual side, the powers of observation and reasoning have to be cultivated. In our schools and colleges only the memory is developed at the expense of other faculties. The fault is not yours: it belongs to the system for which your elders are responsible. Our country is in a transitional state—there is often a wide gulf intervening between the ideas ruling one generation and the next. A lawyer often insists that his son should become a lawyer, whether the latter has any taste or aptitude for the profession or not. Emerson truly says that benefactors sometimes become the worst malefactors, and parents, the enemies of their children as they try to force their crystallized views and opinions on the latter.

You should be on your guard against accepting current opinions simply because they pass unchallenged in the society in which you move. Take nothing on trust: learn to think for yourselves. On the moral side you must improve the capacities for industry, patience, courage and self-control. We are lacking in the strength of will—that is what more than anything else differentiates us from an average European. Merely negative virtues do not avail much in this world. It is not enough that you are not unjust and cruel; but you must try to put a stop to injustice and cruelty in the country. Your virtues should be manly—our virtues are more of the passive kind. Remember that courage is the first of virtues. While these general reflections apply to all, you should bear in mind that as students your first duty will be to learn. Whatever subject you have a liking for, you must strive to study and learn. Nor, is it given to everyone of you to continue your studies in the same way when you enter life. After all, what you learn from books is only an insignificant fraction of what you can gather from every day experience in life provided you

keep your eyes and ears open. The besetting sin of our young men is that they are critics of a subject before they have acquired any knowledge about it. You must avoid the life of a drift. 'Don't be like dumb driven cattle, but be a hero in the strife'—have an ideal of your future even in your youth and try to work at it. This question has a practical bearing and is permanently connected with your career in life. The only aim of a young man at the present day is to be a doctor or a lawyer or a professor. The paths of these learned professions are beaten tracks—they won't lead you to the gold mines—these are now paths of starvation. You must take to new walks of life—to industry, commerce and trade. Your province is a rich field for agriculture. Tea has revolutionised Assam but it is practically in the hands of foreigners. This plant is indigenous to Assam and was discovered during the first Burmese War. Nearly 3,67000 acres of land are under tea-cultivation and it is estimated that the capital value of the gardens is about 15 millions sterling. Assam, as I have said, is the place for agriculture. The net area of your province excluding the feudatory states is 31 million acres. Of this the area under cultivation including current fallows is about 8 million acres. About 14 million acres is culturable waste, i. e., *fit for cultivation but not cultivated.* The forests cover about 3 million acres. Your province is fit for nearly every variety of crop: rice, gram, pulses, sugarcane and oilseeds—and also for fruits such as oranges and pineapples. Commercia, products such as rubber, jute, lac and silk may be had in abundance if grown. Besides, minerals are plentiful in supply, such as coal, limestone petroleum oil—iron, gold and salt are also to be had; the salt-springs of Upper Assam and Cachar and Manipur are well known,

Your timber forests need no description—your *sal* and *sisu* go to every part of India. In fact, Assam is the only province where agriculture can be pursued to the fullest extent. The virgin land simply awaits to be brought under the plough. You, young men of Assam, need not go anywhere or betake to any other profession except agriculture for another one hundred years. With agriculture you may combine other industries; take up those at first whose raw products are at your door—your *Assam silk* is known throughout the world and don't let your women forsake the traditional art of weaving. I appeal to you, gentlemen, to make agriculture your profession. This will give you a comfortable living, improve your soil, increase your population, free your country from *Kalazar* and other pests. Don't hanker after Service or Law. Agriculture is the one thing easy and needful for you, but it must be based on scientific knowledge. Old traditional methods must be given up; vast potential wealth is simply lying buried at your feet—it has only to be delved.

I have recently been delivering a series of lectures as I have already

said on the Bread Problem, and the Evils of the Caste System, and as these will soon be published *in extenso*, I need not take up further time in this connection. A veteran educationist of your province, Dr David Thomson, in his memorandum presented to the Calcutta University Commission is equally emphatic in his insistence that the caste system, with its hereditary tradition blocks the development of the country. "Assam" writes Dr Thomson "is still to a very great extent virgin country and she needs, or ought to need, pre-eminently industrial pioneers in every direction—in agriculture, forestry, engineering and mining, in all their branches......Outside the professions proper she needs, or ought to need, an army of skilled artisans. The results of the present system of education, or rather I should say of the caste restrictions, which bind hand and foot those who benefit by the present system of education, is a superabundance of lawyers, clerks and untrained, and for their profession badly educated, teachers......The university is in no way to blame, nor is the Government for this state of things. Our students get what they ask for. If the demand is unhealthy and if our students find themselves at the close of their college careers without a market for their educational wares, the fount and source of all this evil is, if we will only go far enough back, the blighting influence of caste. Assam needs nothing short of a social revolution for her industrial and educational regeneration. In this respect she apparently differs but little from the rest of India. Education will in time work this revolution. Already the signs of change are manifest."

One aspect of the bread problem which specially concerns you should not be passed over. As early as 1835 when the journey down stream from Goalpara to Calcutta occupied from 25 to 30 days and that in the opposite direction about 8 days more, we find enterprising Marwari merchants establishing themselves in your province and some of them had penetrated even as far east as Sadiya. The export and import trades have been almost entirely monopolised by the Kayahs, and you the educated children of the soil, the inhabitants of the Sleepy Hollow of the Brahmaputra valley, as you have been designated, have learnt to look to quilldriving as your future profession. In this respect we, Bengalis, fare scarcely better and are practically in the same boat with you.

ASSAM FOR THE ASSAMESE.

The cry of Assam for the Assamese often reaches our distant ear. Very few, however, care to look deeply into this problem; it has simply degenerated into a scramble for the spoils in the shape of the disposal of a few petty ministerial offices and glorified clerkships *e. g.* Deputy Magistrateships and Munsiffships. You have a legitimate claim upon a monopoly of these provided you are educationally fit. But, gentlemen, you

should bear in mind that the wealth drained away from your province by such office-holders from outside is mathematically almost zero compared to what you have to part with every year by the foreign exploitation of your rich mineral resources. As such a consummation, however devoutly to be wished for, is unattainable, it is time you looked about. You must yourselves learn to take an active part in the working of your own mines and forest produces. Time and tide wait for nobody. The flora of Assam is exceedingly rich and varied. I am sorry to find that some of the branches of science, which Assam stands in particular need of e. g. botany and geology are entirely ignored in the syllabus of the Gauhati college.

ASSAM LINKED TO BENGAL.

Assam has strange peculiarities. Leaving out of consideration the several hill dialects which belong to the Tibeto Burman stock, the two leading indigenous languages of the province are Bengali which is spoken of by nearly 50 per cent of the population and Assamese by about 22 per cent. The former is the common vernacular of the Surma valley where it is used by 87 out of every hundred people, and of Goalpara (69 per cent.) Assamese is used by 83 per cent of the inhabitants of Kamrup, and in Darrang Assamese was returned by little more than half the population According to Mr, (now Sir Edward) Gait Assamese is certainly entitled to rank as a separate language. "Assamese is believed to have attained its present state of development independently of, and earlier than, Bengali; and it is the speech of a distinct nationality which has always strenuously resisted the efforts which have been made to foist Bengali on it." It should naturally thrill your hearts with pride that the great apostles of Vaishnavism in Assam, namely Sanker Deva and his worthy disciple, Madhava Deva, both of them Kayasthas, and who were precursors of Chaitanya wrote their classical works in verse at a time when Bengal had not produced a Kirtivasa or a Kasiram Dasa nor even a prose literature worth the name. Indeed, the prose Gita of Bhattadeva composed in the sixteenth century is unique of its kind,

If I were an Assamese I would certainly cultivate and enrich my own mother tongue. It cannot, however, be ignored that close contact with your predominant and more advanced partner is bound to leave a permanent impress on you and your language. Whether you wish it or not, you cannot escape being thrown into the vortex of Bengali life and aspirations. Bengali, as enriched by Ram Mohan, Iswara Chandra, Bankim Chandra and Rabindranath, is fast attaining a recognised place in the world-literature. Your intimate association with Calcutta is bound to act and re-act upon your ideas of social, economical and political reconstruction. It seems to me to be a distinct advantage to you that you should borrow

your cue from the metropolitan city which is, as it were, the epitome of all Asia. After all, Calcutta is the only place where you have got something like an intellectual atmosphere, and a variety of fortuitous causes have conspired to bring it about. I am not blind to the numerous defects of my own university but this much I may be permitted to add that thanks to the genius and organising capacity of Sir Ashutosh Mukherjee a band, I had almost said, a galaxy of talents and researchers have been mobilised in the service of the University, such as has never been witnessed in the intellectual history of India unless we go back to the days of Vikrama ditya of Ujjain, and of Nalanda, and Taxila.

INDIANS FIRST, ASSAMESE NEXT.

Whilst every educated Assamese should do his best to support the laims of his own province and see that its interests are not sacrificed, you cshould steer clear of the danger of looking at things from the narrow sectional and parochial points of view. We must remember that we are Indians first, and Bengalis and Assamese next. The broad principles for which we are now fighting; *e. g.* the expansion of primary, secondary and higher education; concession of a larger measure of self-government; increased expenditure for sanitation and freer scope for indigenous talents affect all of us equally. India has already been drawn into the vortex of world politics. Mr. Lloyd George has aptly said that we are marching through the track of centuries in as many years, and if we fail to move with the times our fate is sealed. The world is moving fast, and it will no longer do to live self-centred and self-contained and sit with folded hands as passive and unconcerned spectators, and bemoan our lot. Japan has given the lie direct to the reproach of the East being immobile. She has shaken off her slumbers and stupor of ages, and has secured a recognised and assured place in the comity of nations. We too must awake, arise or be for ever fallen.

SOCIAL SERVICE FOR YOUNG ASSAM.

You, gentlemen, representing the flower of the youth of Assam have a solemn and sacred duty to perform. What your province will be to-morrow will mainly depend upon your determination of to-day. After all, remember nations by themselves are made. Speaking of the part played by the alumni of the old Hindu College in the intellectual renaissance of modern Bengal I have elsewhere said: "The Bengalis have been the pioneers of western education in the United Provinces and the Punjab. The role played by them in the making of New India is now recognized everywhere. Sir Frederick Halliday who had been Lieutenant-Governor of Bengal during and after the Mutiny observed in his capacity

as member of the Secretary of State's Council:—"Every educated man has proved a missionary of education in his neighbourhood and among his dependants; and every considerable land-holder vies with his neighbour in establishing and fostering village schools; until in 1869, one half of the whole State expenditure for vernacular education was met by private subscriptions and contributions from a people who, only a few years back, could by no means have been made to comprehend the value of education to themselves, still less the obligation of extending it to others." In fact, each and everyone of the alumni of the old Hindu College became a focus of religious, social and political intelligence, which gradually permeated and filtered through among his less favoured countrymen. Indeed a little leaven leaveneth the mass. I hope young Assam will play a similar part.

UNION IS STRENGTH.

A handful of the favoured and educated community does not constitute the nation. You should be as torch-bearers to the submerged and backward classes and uplift them and make them feel that they are bone of your bone and flesh of your flesh. It is fortunate that the caste system in Assam is much less rigid than in Bengal. Your task in this respect is comparatively easy. You should not also forget your mothers sisters and wives: they very well come amongst the neglected classes of, our country. But the country cannot grow if one half of the population live in perpetual subordination and ignorance.

I implore you to cultivate the habits of travel. Travel far and wide in India and you will then truly feel that you are an Indian. You must abjure the life of a toad in the hole. It is not enough that you are acquainted with India. It should be your aim and endeavour to complete your education In Europe, America or Japan. It is necessary that you should come in contact with the western nations. But I must warn you against being denationalised by borrowing the habits and practices of the west. It should be your glory to return to your home a better Indian and a better Assamese.

It is not possible for me to dwell on the other and equally important matters which concern your welfare; most of you perhaps know them. The besetting sin of our character is indolence. It is the parent of many evils of our public and private life. The world is not for the indolent and the lazy. By the sweat of your brow you must earn your bread: it is by the sweat of your brow that you can serve your country. There is no royal road to success in any field of human activity and it will never be achieved on a bed of roses. It may sound as a platitude but it is well worth repeating.

N. B.—To make the marking of the pages more convincing 68 should be added to each of the first eight pages marks.—Eds. S. B, S.

The world is in the throes of a new life. Our country is at the threshold of a new career. I appeal to you, gentlemen, to give up the lethargy of ages; I appeal to you to put your shoulder to the wheel. The times are propitious. The Declaration of August 20th is perhaps the most momentous announcement of policy ever made by Great Britain to India. You should go through the preparatory stages to enable you to do justice to the responsible civil functions which you will be called upon to undertake at no distant date. You should remember the dictum of Plato that the penalty which a good citizen has to pay for not taking active interest in the affairs of his country is to be ruled by bad citizens. Your late high-minded and sympathetic ruler has recently borne testimony of the high standard of intellect among the people of Assam and he has been jealously safe-guarding your interests in connection with the Montague-Chelmsford scheme. I sincerely hope your present and future administrators will follow in the wake of Sir Archdale Earle and nurse your aspirations and help you in the onward march of progress. Above all, your success depends upon yourselves. I trust that Assam will not lag behind in that beneficent career which is fondly expected of her throughout the length and breadth of India.

POST-GRADUATE TEACHING IN SANSKRIT.

(CALCUTTA UNIVERSITY.)

The next department is that of Sanskrit. Here we had 33 students, 11 in the fifth year class, and 22 in the sixth year class.

The teaching staff consisted of twenty University teachers, some of whom are drawn from colleges, while others are whole-time officers of the University. Some well-meaning persons have expressed their astonishment that twenty-two teachers could possibly be required for the instruction of 33 students. I am not surprised at the surprise which has been expressed, because I am not quite unfamiliar with the colossal ignorance which prevails, amongst so-called cultured people as to the true needs of Sanskritic studies. When a comment of this character is made by a foreigner who can not distinguish the Devanagri of India from the Hieroglyphics of Egypt, one can only feel admiration for his ignorance. But when a similar observation comes from an Indian, one feels convinced that the organisation for Higher Sanskritic studies has not been undertaken a moment too soon in this University. No one round this table need be told that the term Sanskrit, though consisting only of eight letters connotes in the domain of knowledge an empire by itself. The Regulations of this university which, be it remembered, were promulgated by the Government of India, recognise nine divisions in the subject of sanskrit for the M. A. Degree Examination. As in the case of

English, so in the case of Sanskrit, every candidate has to take up for compulsory papers which include the Vedas, the Grammatical system of Panini, comparative Philology and the History of Sanskrit Literature, general as well as special. In addition to this, each candidate is required to take up a group of four papers from one of nine divisions. These divisions successively include (1) Literature, (2) Vedic studies, (3) Mimansa and Smriti, that is, Interpretation and Law, (4) Vedanta, (5) Sankhya and Yoga, (6) Nyaya and Vaisheshika, (7) The Darsanas as a whole, (8) Prakritic studies and (9) Ancient Indian Inscriptions and Historical Geography. Consequently, if we include the compulsory course, we have to make provision for ten groups of subjects, all comprised in the insignificant word Sanskrit. We have as a matter of fact made provision for nine of them, as we in Bengal, the birth-place of Nyaya, did not get a student in Nyaya and Vaisheshika. A staff of twenty-two teachers is by no means too many for so comprehensive a group of studies. Their qualifications, as you will see from the list, are of the highest. Gold Medallists figure in abundance, along with Premchand Roychand students and orthodox teachers who are highly regarded as the repositories of our ancient tradition. We have brought a vedic scholar of the first rank from the Mahratta country—Sitaram Sastri—and a first rate Mimansa scholar from far distant Trivandrum Time will not premit me to dilate upon the qualifications of each, but I assert without hesitation that such a galaxy of Sanskritists of a variety of types have not been brought together for purposes of instruction, in any University of the world, and the opportunity which we are able to present to our students for a thorough grounding in every department of Sanskrit, exists in no other seat of learning.

(B.) PALI.

I turn next to another department which is still in its infancy, I mean the department of Pali. It is needless for me to emphasise the vital importance of Buddhistic studies for the proper appreciation of the past history and development of our race. Here we had only seven students, namely four in the fifth-year class and three in the sixth-year class. The number of university teachers was ten which will probably cause a rude shock to many a person who had made a monopoly of culture. But let us not be impatient. Four of these work also in the department of Sanskrit and furnish the necessary link between Sanskritic and Pali studies. Besides, if you examine for a moment the course prescribed by the Regulations for the M. A. Examination in Pali, you will appreciate its extent and variety. Each student is required to take up four compulsory papers and is allowed the choice of another four out of four other groups which may be roughly characterised as Literary, Philosophical and archæological,